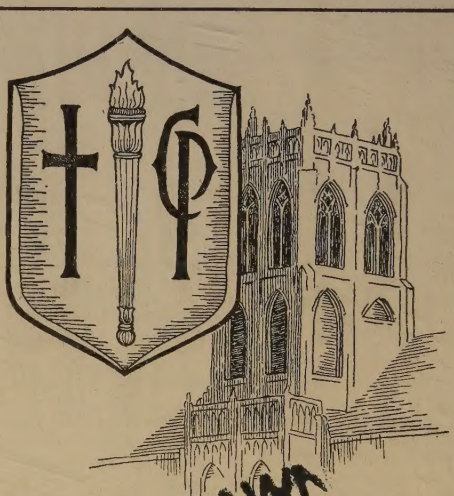

WITHDRAWN

COLLEGE
OF THE PACIFIC

THE SACRED BOOKS AND EARLY LITERATURE OF THE EAST

WITH HISTORICAL SURVEYS OF THE CHIEF WRITINGS OF EACH NATION

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PARKE, AUSTIN, AND LIPSCOMB, Inc.
NEW YORK LONDON

This Volume is one of a complete set of the Sacred Books and Early Literature of the East, consisting of fourteen volumes. In Volume I of the series will be found a certificate as to the limitation of the edition and the registered number of this set.

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چو آگاه شد زان سخن هفتواد
دلش گشت پر درد و لب پر زباد
بدان یاره بشد دامن تهمتار
بگو شید خندی و پیش گرد
گر یاره و پرمی شیر بود
وزان پس دمی لشکر یاد جوی
بماند بداغ و درد این گرد
جنین گفت زان پاد شاه اردشیر
که بفراز جنگ ای یل سرکش
پیاده کدورا کند خوار اسپتار
نماند بجنگ تو جز رنج و باد
کز من کرم را داد او بر گرم
شد آن باد تیش همه زیر و بم
وزان پس دمی لشکر یاد جوی
اگر کم شود زین میان هفتواد
شبید آن بر لشکر افراشاد
بپرسید و بنهاد مر آفرین کلاه

THE SACRED BOOKS AND EARLY LITERATURE OF THE EAST

VOLUME VII

ANCIENT PERSIA

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With a Brief Bibliography by

PROF. A. V. W. JACKSON, LL.D.

With an Historical Survey and Descriptions by

PROF. CHARLES F. HORNE, PH.D.

PARKE, AUSTIN, AND LIPSCOMB, INC.
NEW YORK LONDON

"*Let there be light.*"—GENESIS I, 3.

"*There never was a false god, nor was there ever really a false religion, unless you call a child a false man.*"—MAX MÜLLER.

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SACRED BOOKS AND EARLY LITERATURE

OF

ANCIENT PERSIA

INTRODUCTION

THE FIRST KNOWN TEACHER OF THE ARYAN RACE, ZOROASTER, "THE ANCIENT SAGE"

IN this volume we turn from the great books of the Semitic races to trace the earliest literature and the expanding thought of the Aryan peoples, the ancestors of the Europeans of to-day. The Aryans first stepped forth as political leaders of the world in the year 539 B.C., when, as noted in our earliest volume, Cyrus, the great Persian conqueror, seized possession of Babylon. Ancient Babylon had been for thousands of years the center of Semitic thought and culture and power. Since then, for other thousands of years, the Aryan peoples, Persians, Greeks, Romans, and modern Europeans, have held control of the earth.

When we turn to look back of Cyrus' sudden victory to see who these Persians were and whence they came, we enter one of the most fascinating fields of the far past. In religion Cyrus was presumably, like the rest of his nation, a Zoroastrian. But who was Zoroaster, and what was his religion? Up to a century or so ago, the world could scarcely answer. Old Greek books were indeed full of praise of Zoroaster. The Greek traveler Herodotus, "the Father of History," spoke much and enthusiastically of the Persian religion; but he dwelt mainly on its moral influence as making its followers noble of character, and he explained but little of its doctrines. Greek philosophers bestowed on

Zoroaster the title of "the Ancient Sage"; but they took advantage of his fame to attribute to him many of their own doctrines and their books of pretended prophecy. The real Zoroaster and the real early history of Persia became lost beneath a mass of Greek legends of fantastic character.

Thus the Zoroastrian fables known to our immediate ancestors narrated chiefly that Zoroaster at his birth had been the only infant of all time who on entering this world had laughed out in triumph, instead of wailing. They related that he alone of all men had seen his double or spirit form, his "Fravashi," as the Persians call it, face to face, and had learned wisdom from it. Again, they told how angry heaven had destroyed the too-ambitious thinker by a flash of fire, leaving only his charred bones. Arab tradition made Zoroaster a pupil of the prophet Jeremiah; and Jewish tradition declared him to be the patriarch Abraham under another name. All the tales agreed that the ancient sage had wandered widely over Asia, even as far as China, seeking to find disciples for his teaching, but had met only persecution and threats of death, until at last he found support from a Persian king.

Our recovery of some real knowledge of Zoroaster, of his books, his teachings, and even of his personal life, forms one of the true romances of modern science. His faith has long disappeared from Persia. Even the knowledge of it had been long forgotten; for when the land was conquered by the Mohammedan Arabs in the seventh century of our era, the Mohammedan religion was forced upon the Persian people. Their ancient faith was obliterated, and their ancient literature destroyed. How, then, have these been preserved for us? A few earnest Zoroastrians fled from Persia into India, carrying with them their religion and even some of its Sacred Books. In that strange land of a thousand faiths they were but little molested. For over a thousand years they dwelt there as a sect apart, until in the eighteenth century Europe heard of this Indian sect as the "Parsis," a name presumably corrupted from "Persians."

European scholars sought curiously to study this new-

found and unknown Parsi faith; but centuries of suffering had made its priesthood fearful, and suspicious of intruders. They would reveal nothing to the European strangers. At length an enthusiastic and resolute young Frenchman, Anquetil Duperron, determined to solve the mystery. He had neither money nor influence, so he enlisted as a private soldier in the British Indian forces. After years of toil and effort he managed at length not only to reach the Parsis, but to dwell among them until he had overcome their distrust, and they revealed to him their ancient books. The eager young savant studied these and after much patient labor succeeded in translating them into his own tongue.

Even then, however, his battle was but begun. European scholars, judging too quickly and carelessly, declared his work a forgery. It was too wonderful! Scholars could not believe that the whole Aryan past, the long-lost and long-forgotten religion of our ancestors, could have been thus suddenly recovered by a wandering soldier. Not until after Duperron's death was the real and remarkable value of his discovery admitted. Since then the study of the Parsi or old Persian books has, by scholars, been ranked side by side in importance with the study of India's ancient Aryan literary treasures, the Vedas.

We have therefore, in the Vedas and in the Parsi books, two separate survivals from old Aryan days. As to which of these literatures is the older, there has been much discussion. The present verdict seems to be that while the Vedic writings may be older in time, they do not picture the original Aryan religion in such a primeval state as do the Parsis' books. In other words, the Parsi or Zoroastrian thought changed its form less rapidly; and whatever may have been the actual date of Zoroaster's teaching, his religion sprang from an earlier stage of Aryan civilization than we find in India. For this reason the ancient Aryan books of India are reserved for a later volume, and the Persian books are presented here as portraying perhaps the oldest Aryan thought.

What are these Parsi books so toilsomely regained by Duperron, and what is their teaching? They were at first

loosely called by Europeans the "Zend-Avesta," and the name has clung to them, though we know now that they should more properly be called the "Avesta," or the "Avesta and its Zend," the word "zend" meaning really a commentary on the original text. That is to say, we have in the Avesta, or Holy Scripture of the Parsis, a collection of writings of many different ages, with many differing commentaries, and even in different languages.

THE GATHAS

Oldest of all the Avesta, according to our modern scholars, are the Gathas. These are a few hymns or chants in a very ancient Persian tongue, almost if not wholly contemporaneous with Zoroaster himself. They contain unquestionably the very words of the "Ancient Sage," either as he spoke them or as his immediate followers rehearsed them. The Gathas therefore hold the foremost place in our present volume, as giving what is probably the earliest recovered voice of the Aryan mind.

Doubtless the original Zoroastrian literature was of far, far greater bulk than these surviving Gathas. These only chanced to be preserved because the priesthood of a later Persian age included them in their ceremonial chants. Most of the Avesta consists of such priestly ceremonials, and is written in a later though still ancient form of Persian, a tongue which has nowhere been spoken for over two thousand years, and which is close akin to the Sanskrit of the Indian Vedas. In this later old Persian, the Avesta contains many hymns or "Yasnas" not unlike the Gathas. It also contains what has become its most celebrated book, the Vendidad.

THE VENDIDAD

This most noted Avestan book forms the second section of our volume. It preserves the main teachings of later Zoroastrianism, the religion as Cyrus and as Herodotus must have known it. The Vendidad is both a narrative containing stories of the creation, and a law book setting forth in minute detail just how priests and people must perform each religious

rite, and why. It forms, if not a very ancient, yet a very complete code of early Aryan law. It is presumably the very law of which our Bible speaks when it quotes "The law of the Medes and Persians which altereth not." Yet even the Vendidad itself we learn, whimsically enough, is a law which had been changed, and changed very far indeed, from the simple creed of Zoroaster's own teaching, as we meet it in the Gathas.

When we look beyond the Avesta we find that the modern Parsis have preserved many other Persian books, of later date. These are written in yet another and very different Persian tongue called Pahlavi. Before we reach the Pahlavi texts, however, we must note yet another style of Persian writing, that in which the victorious Cyrus and his successors carved boastful inscriptions on the rocks of conquered lands.

THE PERSIAN ROCK-CARVINGS

For these inscriptions the Persians borrowed the "cuneiform" writing of the conquered Babylonians, but retained Persian words. The carvings have been carefully translated of recent years, largely by the help of the Avesta, without which they must have remained unreadable. The custom of thus setting up inscriptions having been borrowed from the monarchs of Assyria and Babylonia, these rock-carvings of Cyrus retain the same haughty tone as the earlier ones. In the inscriptions of his successor, King Darius, there appears a much more genuine feeling, what we might almost call a deeply reverent Zoroastrian religious faith.

The most important of these rock-carvings are presented in our volume. They show the Persian race at its highest point of military power; and they bridge the tremendous gap between the language and thought of the Avesta, as compared with the later Pahlavi texts.

THE PAHLAVI BOOKS

"Pahlavi" probably means the Parthian or possibly the "warrior" language. At any rate, it became the tongue of

Persia during the Parthian days of Roman dominion. The ancient Persian Empire had been overthrown by the Greek armies under Alexander the Great, so that he had been to a considerable extent the destroyer of the earlier Zoroastrian faith and of its literature. The Parthian or early Pahlavi period was one of ignorance and barbarism. Then several centuries later (A.D. 226) Persian independence was reestablished under what is commonly called the second Persian or Sassanian Empire. This was the Persian Empire which was overthrown by the Mohammedans in the great battle of Nihavand (A.D. 642). So, when the fugitive ancestors of our present Parsis fled to India, most of the literature which they carried with them was in the Pahlavi or common tongue of the period. Both languages of the Avesta had already become to its devotees an ancient and sacred tongue known only, as we know Latin, by a special study of the antique books.

Hence the Pahlavi texts give us Zoroastrianism of a far more recent form, the form to which it had degenerated through the centuries of ignorance and submission which ensued upon the destruction wrought by Alexander. Many of these Pahlavi books are well worth reading, but we approach them rather with a curious interest than with the profound reverence which must ever attach to the original teachings of Zoroaster. Perhaps the most striking of these Pahlavi writings is the section of the Bundahish here given, since this purports to give a Zoroastrian promise of resurrection.

The Pahlavi has also its romances of the past. The reader will find much interest in the Yatkar-i-Zariran, which our volume gives entire. The Yatkar presents the tradition of the Zoroastrian religious wars as they were remembered after the many intervening centuries. So, too, the Vision of Arda Viraf presents the late Zoroastrian view of heaven and hell — barbaric, fantastic, horrible. And the Book of Artakhshir tells the story of the great revolt by which Persian independence was regained and the Second or Sassanian Empire established. Artakhshir was the epic hero of this

empire, and this book is the oldest epic of his triumph. It glows with a fierce and brilliant splendor of victory. Prophetic eagles hover over Artakhshir, a golden halo shines from his gigantic form.

THE SHAH-NAMEH

The final section of our volume then closes with what later Persians, forgetting much of all they had once known and achieved, came finally to accept as their ancient history. This is contained in the celebrated Shah-Nameh, or Epic of Kings, by the medieval Persian poet, Firdausi. This famous work was written about the year A.D. 1000. In Firdausi's time Persia, after some three centuries of submission to the Mohammedan Arabs, had thrown off their yoke. Her people still remained Mohammedan, the faith having been too deeply impressed to be rejected; but they established Caliphs or Mohammedan head-priests of their own. Persia looked back with a renewal of pride upon her past; and Firdausi, a truly great national poet, tried to tell the story of that past, as best he could.

As the briefest outline of that past let the reader remember that there had been three Persian kingdoms: first, that of Cyrus and Zoroaster, which Alexander the Great overthrew; second, that of the Sassanians, the wild Pahlavi books and their confused, degraded Zoroastrianism, which the Mohammedans destroyed; and third, the Mohammedan medieval Persian Kingdom in which Firdausi wrote.

In the Shah-Nameh we get the final grouping of Persian legends of the beginnings of the nation, of its ancient kings and wars, of Zoroaster and his teaching, and of the conquest of Alexander. These things are told not as we now know that they really happened, but only as they had survived the many centuries of disaster. Thus from the Gathas to Firdausi, we can trace completely the making of a myth, the rise, the decay, and final oblivion of a great teacher and of a great religion, too noble for its day.

THE ANCIENT AVESTAN TONGUE

(2000?–600 B. C.)

THE ZEND-AVESTA

THE GATHAS

"Which of the two — that which the righteous or the wicked believes — which is the greater?"

— GATHA AHUNAVAITI.

"The mental heaven and hell with which we are now familiar as the only future states recognized by intelligent people, thoughts which, despite their familiarity, can never lose their importance, are not only used and expressed in the Gathas, but expressed there, so far as we are aware, for the first time."

— L. H. MILLS.

THE GATHAS

(INTRODUCTION)

THE word "Gatha" means "a song," and especially an historical song, preserving a tale of the past. We have already noted the great importance of the Gathas as being the only surviving literature of the earliest Persian language, the only remaining fragments of the actual teachings of the sage Zoroaster. In the present Avesta or Holy Scriptures as preserved for us by the Parsis, there are five of these Gathas included in a collection of other and much later Yasnas or hymns. Among these, the Gathas can easily be discriminated by their older language. The first and longest Gatha, as these songs now exist, contains seven Yasnas or hymns, the second and third Gathas each contain four, and the remaining Gathas only one apiece. As to the original form and order of these ancient hymns, we can only say quite positively that it differed from their present arrangement; because that has obviously been adapted to fit the ceremonies of the priests in which they are now employed. Scholars have attempted some rearrangement of the hymns. We can judge that what is now called the 29th Yasna may have been originally the first Gathic hymn. At least, it tells of the origin of Zoroaster's religion. Hence in our volume we place it first, to give the reader the opening view of this remarkable faith. The 31st Yasna, which is also an early one, is given next. Its translation has been specially prepared so as to retain something of the natural rhythm of the Gathas, and it will serve to show the reader what their chanted Parsi form resembles. The other Gathic hymns are then given in their present Avestan sequence.

The language of the Gathas is so crusted with age that even in translation their sense is not easily followed. The reader therefore may welcome a brief summary of what our scholars

have deduced from them. First as to Zoroaster himself, or Zarathushtra as the Avesta names him, the Gathas seem sometimes his own voice, sometimes the voices of his followers, but always they are very close to him in time and spirit. They show us the man Zarathushtra as he lived, his hopes and fears, his wonderment as ideas came to him, his rage against his foes. As to the date of the great teacher's life, the Gathas remain vague, and there has been much argument among our scholars, but no positive decision. The chief American authority, Professor Jackson, inclines to the view that the sage taught about 600 B.C. The date certainly can not be later, and some scholars would set it earlier by many centuries, perhaps even as early as 2000 B.C.

Zarathushtra was a member of the aristocracy of his community, in which an invading Aryan folk ruled over a peasantry of Asiatic, perhaps ancient Indian, stock. In this already complex realm, Zarathushtra became the champion of peace as against war. He urged his people to take up the toil of husbandry, the peaceful raising of cattle, instead of seeking the excitement of rapine, the plundering of the herds of others. He taught the nobles that their God, the long-established Aryan god, Ahura Mazda, or the Lord Mazda, demanded of them that they should thus help and guide their subject-people, instead of destroying them. Indeed, Zarathushtra looked far beyond that immediate item of dispute. He preached that all existence was a mighty struggle against the forces of evil, the enemies of Mazda, chief among whom was the Druj, which seems to mean the Lie, or falsity in general. In this eternal battle of good and evil, all men took part whether they would or no. Whoever was not openly fighting on the side of Mazda was thereby aiding the Druj.

Chiefly, though, the new teacher's religion centered about the cattle. He spoke to herdsmen. The Aryans must cease to be marauders; they must raise cattle instead of capturing them, protect them instead of destroying them. He pictures earth itself under the figure of a cow giving bounteous sup-

plies. The force which we call Nature, Zarathushtra names the "Ox-soul." Simple as his teaching is, it is amazingly modern in its clear concepts and high thought. The prophet sees but one god, though speaking often of what he calls the "Amshaspands," or attributes of Mazda. These are six: "Vohu Manah," Good Thought or Kindliness; "Asha," Right; "Spenta Armaiti," Piety or Harmony; "Haurvatat," Salvation; "Ameretat," Wisdom, or perhaps Immortality; and "Xsathra," Sovereignty. There is also a spirit or messenger angel, Sraosha or Obedience.

These spirits will be met with constantly in the Gathas; yet they are scarcely separate beings. The prophet sees them only as abstractions, voices of the Lord Mazda in one attitude or another. Indeed, even as late as the days of the Greeks, the historian Herodotus could still say of the Persians: "It is not customary among them to have idols made, temples built, and altars erected; they even upbraid with folly those who do so. I can account for that, only from their not believing that the gods are like men as the Hellenes do."

One can imagine that this straightforward teaching of kindliness combined with this abstruse and modern conception that even heaven and hell are only of the spirit, intellectual rather than material existences, found little favor among Zarathushtra's wild kinsfolk. They must, however, have felt deeply the appeal of his thrilling picture of existence as an eternal battle against evil; for it was this part of his religion which grew with later ages. The evil principle, the Lie, was given what it hardly receives in the Gathas, a name of its own. It became "Ahriman," or the enemy; and the later Zoroastrian books speak constantly of a dual creation, the war of Ahura Mazda (or Ormazd) against Ahriman.

At first Zarathushtra's teaching encountered serious opposition, but at length a mighty noble, Frashaoshtra, became his champion; and he wedded Frashaoshtra's daughter, Hvovi. Then their king, Vishtaspa, was converted; and we find the closing hymns of the Gathas depicting Zoroaster as in full power over the religion of his race.

THE GATHAS

I

THE GATHA AHUNAVAITI [1]

YASNA XXIX [2]

1. Unto you [3] wailed the Ox-soul.[4] "For whom [5] did ye fashion me? Who created me? Violence [6] and rapine hath oppressed me, and outrage and might. I have no other herdsmen than you: prepare for me then the blessings of pasture."

2. Then the Ox-Creator [7] asked of the Right: [8] "Hast thou a judge for the Ox, that ye may be able to appoint him

[1] This Gatha is so called because its opening theme is like that of the chief Parsi prayer called the "Ahuna Vairya."

[2] Of the seven Yasnas or hymns in this Gatha, number XXIX is by the Parsis placed second, but it fits much more appropriately as the opening. (See introduction.) Its theme is the selection of Zarathushtra for his mission as prophet and teacher. The Ox-soul and the Pregnant Cow, or Nature and Earth, appeal to Mazda for protection against the destruction wrought by ravaging bands, who slay the cattle and (perhaps) destroy the crops. Mazda thereon assigns Zarathushtra to check this disorder. The ox and cow protest; he is too weak and unnoted a man; they want a king. But Zarathushtra at once accepts his mission with such energy that they are content. This Yasna is from the translation by L. H. Mills.

[3] Ahura with the Amshaspands around him. See introduction for these names.

[4] The Ox-soul is a being with much the same relation to cattle on earth that the Fravashis have to men. He complains in the heavenly council of violence done to those on earth whom he represents.

[5] "What" seems less likely. The masculine anticipates the answer that the hymn will supply.

[6] *Aesmo*, but it is not yet a proper name: it is on the same footing as the synonyms following.

[7] It is suggested that this genius replaces Mithra. He is not Ahura Mazda, for he addresses him in this hymn.

[8] The Right-Asha.

zealous tendance as well as fodder? Whom do ye will to be his lord, who may drive off violence together with the followers of the Lie?" [9]

3. To him the Right replied:[10] "There is for the Ox no helper that can keep harm away. Those yonder [11] have no knowledge how right-doers act toward the lowly."

(*The Ox-Creator*) "Strongest of beings is he to whose help I come at call."

4. (*Asha*) "Mazda knoweth best the purposes that have been wrought already by demons and by mortals, and that shall be wrought hereafter. He, Ahura, is the decider. So shall it be as he shall will."

5. (*The Ox-Creator* [12]) "To Ahura with outspread hands we twain would pray, my soul and that of the pregnant Cow, so that we twain urge Mazda with entreaties: Destruction is not for the right-living nor for the cattle-tender, at hands of the Liars."

6. Then spake Ahura Mazda himself, who knows the laws, with wisdom: "There is found no lord or judge [13] according to the Right Order; for the Creator hath formed thee for the cattle-tender and the farmer.[14]

7. This ordinance about the fat [15] hath Ahura Mazda, one in will with the Right, created for the cattle, and the milk for them that crave nourishment, by his command, the holy one.

[9] *Dregvant*, "one who has the *Druj*," the standing antithesis to *asavant*, "one who has Asha."

[10] Asha, as guardian of things as they should be. But the passage is significant in that even Asha is not high enough for the purpose presently disclosed. Nothing less than Mazda's own commission will be authority enough for Zarathushtra.

[11] *I.e.*, men below.

[12] But instead of him we seem to have the Ox-soul again, who speaks for a primeval pair, ox and cow, or Nature and the Earth.

[13] *Ahu* and *ratu* are correlative terms, in the Gathas, denoting the prince and the judge respectively, the former executing the judge's decisions. At the final judgment Mazda is *ahu* and Zarathushtra *ratu*.

[14] The cattle are chattels, and can only appear by their patron.

[15] Mazda declares that the cattle are divinely appointed to give flesh and milk to men. Cattle were the special province of Vohu Manah, but the Gathas do not emphasize it.

(*The Ox and Cow*) "Whom hast thou, O Good Thought,[16] among men who may care for us twain?"

8. (*Vohu Manah*) "He is known to me here who alone hath heard our commands, even Zarathushtra Spitama: he willeth to make known our thoughts, O Mazda, and those of the Right. So let us bestow on him charm of speech."

9. Then the Ox-Soul lamented: "That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! When ever shall there be one who shall give him (the Ox) effectual help?"

10. (*Zarathushtra*) "Do ye, O Ahura, grant them strength, O Right, and that Dominion, O Good Thought, whereby he (the protector) can produce good dwellings and peace. I also have realized thee, Mazda, as first discoverer of this.

11. "Where are Right and Good Thought and Dominion? So, ye men, acknowledge me, for instruction, Mazda, for the great society."[17]

(*The Ox and Cow*) "O Ahura, now is help ours: we will be ready to serve those that are of you."[18]

YASNA XXXI[19]

1.

Having in mind your doctrines (ye Gods),
we speak forth words heard not
by those who through the doctrines of the Druj (Satan or the Lie)

[16] Good Thought is but the translation of *Vohu Manah*. Good Thought is an attribute of Mazda.

[17] A rather problematic word, taken by Bartholomae as Zarathushtra's name for his community of followers.

[18] *Yusmavant*, literally, "like you," apparently means "you of the heavenly company," Mazda and the spirits with him.

[19] The revision of this noted Yasna has been made by Prof. A. V. W. Jackson specially for this series, to show what was probably the rhythmic spirit of the Gathas.

This Yasna might well be regarded as the first public speech of Zarathushtra. In it he announces his mission and asks Mazda for aid. In the ninth stanza he announces the choice made by the ox and cow in Yasna xxix and then questions what choice of life men should make.

destroy the beings of Asha (Righteousness),
but words which are most excellent for those
who devote their hearts unto Mazda.

2.

Since, owing to these things,
the better path for the soul is not in sight,
then I am come unto you all
a judge — as Ahura Mazda knows —
between the two parties, that we may live
according to Right.[20]

3.

What joy Thou wilt give through Thy Spirit and Thy Fire,
the united pair — and through Asha promisest —
as Thy decree for the wise in heart,
this speak Thou unto us, that we may know it,
with the word of Thy mouth, O Mazda,
in order that I may convert all men living.

4.

If Asha (Righteousness) be strong,
and the Ahura Mazdas too,
and also Ashi and Armaiti (Harmony and Piety),
then through the Best Mind I will implore
for myself the mighty Power
by whose force we may overcome the Druj.

5.

This do Thou tell me, that I may discern it,
know it through Thy Good Mind and lay it to heart,
what ye through Asha will give me as the better lot,
of which portion they envy me.
Aye those things, tell me, Ahura Mazda,
which shall not be or shall be.

[20] The word here translated "Right" is "Asha." The speaker seems to pass indifferently between using this as a common and as a proper noun. To him the doctrine of righteousness and the spirit Asha are one. The two parties mentioned are of Right and Wrong.

6.

The Best (Heaven) shall be his
who, knowing it, can tell to me the very
word of Righteousness in reference to
the Eternal Welfare and Immortality.
Yea, the Kingdom of Mazda shall he his
which his Good Mind will increase for Him.

7.

Mazda who, in the beginning, conceived the thought —
"The Blessed Realms shall fill with light"—
He by His wisdom founder of Righteousness (the Law),
by which to keep up His Best Mind (in His people);
these Blessed Realms mayest Thou with Thy Spirit increase,
Thou, O Ahura Mazda, who art even until now and forever
unchanging.

8.

Therefore in the beginning, O Mazda,
I conceived Thee in mind to be worthy of worship,
when I beheld Thee in mine eye,
as the Father of the Good Mind,
the very Founder of Asha, the Law of Righteousness,
the Lord amid the deeds of life.

9.

Thine was Armaiti (Harmony and Piety).
Thine, indeed, was the Wisdom of the Spirit Geushtashan
(Creator of the Cow), O Mazda Ahura,
when Thou for her (the Cow) laidst open the way
either to leave the husbandman
or him who is not a husbandman.

10.

Then of these two, she chose
for herself the thrifty husbandman,

as righteous lord, Ahura the Righteous,
the one that is promoter of the Good Mind.
The man who is not a husbandman, O Mazda,
shall enjoy, even though he strive for it,[21] no good report.

11.

When Thou, O Mazda, in the beginning
didst create our beings and our consciences,
and our intellects through Thine Own Mind —
when Thou madest life clothed with a body
when Thou madest deeds and teachings
whereby one freely may express his beliefs —

12.

So lifts up his voice alike
the false speaker and the true speaker,
the foolish and the wise,
according to his heart and mind;
but Armaiti (Piety), following ever after
with the Spirit, inquires wherever faltering may be.

13.

What open or secret things, O Mazda,
she judgingly inquires into in her search,
or when, on the other hand, for a slight sin
one demands the greatest penalty —
all these in Thine eye, O Glancing One,
Guardian with Righteousness Thou seest.

14.

Therefore I ask Thee, O Ahura,
that is coming and is to come —

21 The Pahlavi tradition, perhaps rightly, sees in the Avestan word *davans-cina*, here translated "even though he strive for it," rather a proper name "Davans," or "Davanos," a king who did only one good deed in life by kicking a bunch of hay before a hungry ox, and was therefore rewarded in Hell by having his right foot freed from the flame that burned the rest of his body.

what claims in accordance with the records
are appointed for the righteous,
and what for the wicked;
And how these will be when in the balanced reckoning.

15.

I ask Thee about this, what wrath awaits
him who advances the power
for the wicked one of evil deeds, O Ahura,
who can not find his livelihood
without harm to the flocks and men
of the husbandman who does no harm.

16.

About this I ask Thee, how and when
and by what deeds, he who being wise
devotes himself to advancing
through righteousness the power
of the house, the district, and the land —
shall become even as Thou, O Ahura.

17.

Which of the two — that which the righteous
or the wicked believes — which is the greater?
Let the enlightened to the enlightened speak,
nor let the unenlightened deceive.
Be thou to us, O Ahura Mazda,
the revealer of Thy Good Mind.

18.

Let no one of you harken unto
the words and commandments of the wicked,
for he (the wicked) will bring house,
village, district, and land
into distress and death.
Therefore smite all such with the weapon!

19.

But give ear to him who has conceived
what is Right, an enlightened healer of the world, O Ahura,
who will have power at will over the words
of his tongue — so that they will be verified
through Thy red Fire, O Mazda, in Thy good kingdom,
at the Dispensation (Judgment) of the two parties (the righteous and the unrighteous).

20.

Whosoever comes over to the Righteous One,
for him hereafter will be remote
the long duration of misery, of darkness,
the evil food and woeful words —
Such is that life to which, O ye wicked,
your conscience through your own deeds will lead you.

21.

May Ahura Mazda, then,
out of His rich store grant
Unity with Weal and Immortality,
with His Righteousness and Power —
aye, the full enjoyment of the Good Mind,
to him who is faithful to Him in word and deed.

22.

Clear are these things to the wise
as to one who has conceived it in his mind;
it is he that in word and deed
promotes Righteousness with the Good Kingdom;
it is he, O Mazda, that will be
to Thee a most active servant.

YASNA XXVIII [22]

1. With outspread hands in petition for that help, O

[22] This Yasna, although placed by the Parsis first in the Gathas, is obviously of late date in the prophet's life. King Vishtaspa is his friend, and his power is high. This and the following Yasnas are from the translation of Prof. J. H. Moulton in his "Early Zoroastrianism."

Mazda, first of all things I will pray for the works of the holy spirit, O thou the Right, whereby I may please the will of Good Thought and the Ox-soul.[23]

2. I who would serve you, O Mazda Ahura and Good Thought — do ye give through the Right the blessings of both worlds, the bodily and that of Thought, which set the faithful in felicity.

3. I who would praise you, as never before, Right, and Good Thought, and Mazda Ahura, and those for whom Piety makes an imperishable Dominion grow: come ye to my help at my call.

4. I who have set my heart on watching over the soul,[24] in union with Good Thought, and as knowing the rewards of Mazda Ahura for our works, will, while I have power and strength, teach men to seek after Right.[25]

5. O thou the Right, shall I see thee and Good Thought, as one that knows — the throne of the mightiest Ahura and the Obedience of Mazda? Through this word (of promise)[26] on our tongue will we turn the robber horde into the Greatest.

6. Come thou with Good Thought, give through Right, O Mazda, as thy gift to Zarathushtra by thy sure words, long-enduring mighty help, and to us,[27] O Ahura, whereby we may overcome foes.

7. Grant, O thou the Right, the reward, the blessings of Good Thought; O Piety, give our desire to Vishtaspa and to me; O thou, Mazda (Wise one) and Sovereign, grant that your [28] Prophet may perform the word of hearing.

[23] The spirit of animals, or in a wider sense perhaps Nature or the animal world entrusted to man's control.

[24] The souls of his people — collective.

[25] Truth would be nearer here.

[26] *Manthra*, "spell." There seems a conscious transformation of a word hitherto used of mere spells, and destined to revert to this baser use. Zarathushtra's "spells" are promises of heaven, by which he will convert the wild nomads to the Truth.

[27] As in some other places, the Prophet's followers are the speakers, joining him with themselves as a present leader. Zarathushtra might still be the composer, as in verse 7 below.

[28] As often, the plural joins the Amesha with Mazda. Note how the collocation brings out the fact that Mazda is not yet a mere proper name. It would in some ways be more satisfactory to keep "the Wise" throughout, and "Lord" for Ahura.

8. The best I ask of thee, O Best, Ahura (Lord) of one will with the Best Right, desiring them for the hero Frashaoshtra [29] and myself and for them to whom thou wilt give them, gifts of Good Thought for aye.

9. With these bounties, O Ahura, may we never provoke your wrath, O Mazda, and Right and Best Thought, we who have been eager in bringing you songs of praise. Ye are they that are mightiest to advance desires and the Dominion of Blessings.

10. The wise whom thou knowest as worthy, for their right-doing and their good thought, for them do thou fulfil their longing by attainment. For I know words of prayer are effectual with you, which tend to a good matter.

11. I who would thereby preserve Right and Good Thought for evermore, do thou teach me, O Mazda Ahura, from thy spirit by thy mouth how it will be with the First Life.[30]

YASNA XXX

1. Now will I proclaim to those who will hear the things that the understanding man should remember, for hymns unto Ahura and prayers to Good Thought; also the felicity that is with the heavenly lights, which through Right shall be beheld by him who wisely thinks.

2. Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two Beliefs, each man for himself before the Great Consummation, bethinking you that it be accomplished to our pleasure.

3. Now the two primal Spirits, who revealed themselves in vision as Twins, are the Better and the Bad in thought and word and action. And between these two the wise once chose aright, the foolish not so.

4. And when these twain Spirits came together in the be-

[29] A noble of the Hvogva family, father-in-law of Zarathushtra and a chief helper.

[30] Life in this world, also called "corporeal life" or "this life," as opposed to "future" or "second" or "spiritual life." He "asks for inspiration that he may set forth the way in which this life may be so lived as to lead on to another."

ginning, they established Life and Not-Life, and that at the last the Worst Existence shall be to the followers of the Lie, but the Best Thought to him that follows Right.

5. Of these twain Spirits he that followed the Lie chose doing the worst things; the holiest Spirit chose Right, he that clothes him with the massy heavens as a garment. So likewise they that are fain to please Ahura Mazda by dutiful actions.

6. Between these twain the demons [31] also chose not aright, for infatuation came upon them as they took counsel together, so that they chose the Worst Thought. Then they rushed together to Violence,[32] that they might enfeeble the world of man.

7. And to him (*i.e.*, mankind) came Dominion, Good Thought and Right; and Piety gave continued life of their bodies [33] and indestructibility, so that by thy retributions through the molten metal [34] he may gain the prize over those others.

8. So when there cometh the punishment of these evil ones, then, O Mazda, at thy command shall Good Thought establish the Dominion in the Consummation, for those who deliver the Lie, O Ahura, into the hands of Right.

9. So may we be those that make this world advance! O Mazda, and ye other Ahuras,[35] gather together the Assembly,

[31] Remembering that the *Daeva* were the old nature-gods, who got their bad character largely through the predatory behavior of their devotees, this verse becomes very suggestive; it preserves the memory of a time when the Daevas had not yet fallen.

[32] *Aesma*, semi-personified here.

[33] Prof. A. V. W. Jackson showed that as Aramaiti is in special charge of the Earth, this involves the idea of a bodily resurrection for those who sleep in her bosom. We might add that it squares badly with the Magian doctrine that the Earth must not receive the bodies of the dead; it presumes burial as practised by the Iranians, and notably by the Achæmenian kings.

[34] *Ayanha*, was expanded into "molten metal." It is the flood which is to be poured out on the Last Day, which will burn up all evil, but leave the good unharmed.

[35] By an idiom frequently paralleled in Aryan, "ye Mazda Ahuras" means "Mazda and the others who bear the title Ahura (Lord)."

and thou too the Right, that thoughts may meet where Wisdom is at home.[36]

10. Then truly on the Lie [37] shall come the destruction of delight; but they that get them good name shall be partakers in the promised reward in the fair abode of Good Thought, of Mazda, and of Right.

11. If, O ye mortals, ye mark those commandments that Mazda hath ordained — of happiness and pain, the long punishment for the liars, and blessings for the righteous — then hereafter shall ye have bliss.

YASNA XXXII

1. *Zarathushtra.*— And his blessedness, even that of Ahura Mazda, shall the nobles strive to attain, his the community with the brotherhood, his, ye Daeva, in the manner I declare it.

Representatives of the Classes.— As thy messengers, we would keep them far away that are enemies to you.

2. To them Mazda Ahura, who is united with Good Thought, and in goodly fellowship with glorious Right, through Dominion, made reply: We make choice of your holy good Piety — it shall be ours.

3. *Zarathushtra.*— But ye, ye Daevas all, and he that highly honors you, are seed of the Bad Thought — yea, and of the Lie and of Arrogance; likewise your deeds, whereby ye have long been known in the seventh region of the earth.[38]

4. For ye have brought it to pass that men who do the worst things shall be called beloved of the Daevas, separating themselves from Good Thought, departing from the will of Mazda Ahura and from Right.

5. Thereby ye defrauded mankind of happy life and of

[36] "Wisdom" is really "religion," in the familiar testament sense. The verse becomes a prayer for the speedy coming of the End, when good men's "thoughts" (*mana*) would dwell in "Good Thought" or Paradise, where Religion has her eternal home.

[37] That is, on the followers of the Druj.

[38] The central part of the earth, on which men live.

immortality, by the deed which he[39] and the Bad Spirit together with Bad Thought and Bad Word taught you, ye Daevas, and the Liars, so as to ruin mankind.

6. The many sins, by which he has attained to be known, whether by these it shall be thus,[40] this thou knowest by the Best Thought, O Ahura, who art mindful of man's desert. In thy Dominion, Mazda, shall your sentence and that of the Right be passed.

7. None of these sins will the understanding commit, in eagerness to attain the blessing that shall be proclaimed, we know, through the glowing metal — sins the issue of which, O Ahura Mazda, thou knowest best.

8. In these sins, we know, Yima was involved, Vivahvant's son, who desiring to satisfy men gave our people flesh of the ox to eat. From these shall I be separated by thee, O Mazda, at last.

9. The teacher of evil destroys the lore, he by his teachings destroys the design of life, he prevents the possession of Good Thought from being prized. These words of my spirit I wail unto you, O Mazda, and to the Right.

10. He it is that destroys the lore, who declares that the Ox and the Sun are the worst thing to behold with the eyes,[41] and hath made the pious into liars, and desolates the pastures and lifts his weapon against the righteous man.

11. It is they, the liars, who destroy life, who are mightily determined to deprive matron and master of the enjoyment of their heritage,[42] in that they would pervert the righteous, O Mazda, from the Best Thought.

12. Since they by their lore would pervert men from the best doing, Mazda utters evil against them, who destroy the life of the Ox with shouts of joy, by whom Grehma and his

[39] It seems that this complex sentence intends to imply that the human heretic taught the "men of the Druj," and Aka Mainyu taught the Daevas.

[40] As set forth in verse 5.

[41] According to Bartholomae's convincing exegesis, this points to nocturnal orgies of daeva-worshipers, associated with slaughter of cattle and intoxication with *haoma*.

[42] Bartholomae takes this of the heavenly inheritance.

tribe[43] are preferred to the Right, and the Karapan[44] and the lordship of them that seek after the Lie.

13. Since Grehma shall attain the realms in the dwelling of the Worst Thought, he and the destroyers of this life, O Mazda, they shall lament in their longing for the message of thy prophet, who will stay them from beholding of the Right.[45]

14. To his undoing Grehma and the Kavis[46] have long devoted their purposes and energies, for they set themselves to help the liar, and that it may be said "The Ox shall be slain, that it may kindle the Averter of Death[47] to help us."

15. Thereby hath come to ruin the Karapan and the Kavi community, through those whom they will not have to rule over their life. These shall be borne away from them both to the dwelling of Good Thought.

16. . . . ,[48] who hast power, O Mazda Ahura, over him who threatens to be my undoing, that I may fetter the men of the Lie in their violence against my friends.

YASNA XXXIII

1. According as it is with the laws that belong to the present[49] life, so shall the Judge[50] act with most just deed toward the man of the Lie and the man of the Right, and him whose false things and good things balance.

2. Whoso worketh ill for the liar by word or thought or

43 Literally, "the Grehmas," as we say "the Joneses." This leader of Daeva-worship presides at the orgy.

44 The name denoted priests of the *daevayasna*.

45 The beatific vision, for which they will unavailingly long when it is too late.

46 A name of Iranian chieftains, appropriated (when used separately) to *daevayasna* chiefs; but it had become already attached to the names of a dynasty of Mazdean kings, so that the term retains for Kavi Vishtaspa a good connotation.

47 *Duraosa* is in Later Avestan the standing epithet of "Haoma," so that we have here a perfectly clear allusion to the old Aryan intoxicant which Zarathushtra banned.

48 Two words in this line defy all reasonable analysis and appear to be corrupt.

49 Literally, "former," as often.

50 The *ratu* is Zarathushtra himself.

hands, or converts his dependent to the good — such men meet the will of Ahura Mazda to his satisfaction.

3. Whoso is most good to the righteous man, be he noble or member of the community or of the brotherhood, Ahura — or with diligence cares for the cattle, he shall be hereafter in the pasture of Right and Good Thought.

4. I who by my worship would keep far from thee, O Mazda, disobedience and Bad Thought, heresy from the nobles, and from the community the Lie that is most near, and from the brotherhood the slanderers, and the worst herdsman from the pasture of the cattle;—

5. I who would invoke thy Obedience as greatest of all at the Consummation, attaining eternal life, and the Dominion of Good Thought, and the straight ways unto Right, wherein Mazda Ahura dwells;

6. I, as a priest, who would learn the straight paths by the Right, would learn by the Best Spirit how to practise husbandry by that thought in which it is thought of: these Twain of thine,[51] O Ahura Mazda, I strive to see and to take counsel with them.

7. Come hither to me, O ye Best Ones, hither, O Mazda, in thine own person and visibly, O Right and Good Thought, that I may be heard beyond the limits of the people. Let the august duties be manifest among us and clearly viewed.

8. Consider ye my matters whereon I am active, O Good Thought, my worship, O Mazda, toward one like you, and, O thou Right, the words of my praise. Grant, O Welfare and Immortality, your own everlasting blessing.

9. That Spirit of thine, Mazda, together with the comfort of the Comrades twain,[52] who advance the Right, let the Best Thought bring through the Reform wrought by me. Sure is the support of those twain, whose souls are one.

10. All the pleasures of life which thou holdest, those that were, that are, and that shall be, O Mazda, according to thy good will apportion them. Through Good Thought advance thou the body, through Dominion and Right at will.

[51] Asha and Vohu Manah.

[52] Welfare and Immortality, who were named in verse 8.

11. The most mighty Ahura Mazda, and Piety, and Right that blesses our substance, and Good Thought and Dominion — harken unto me, be merciful to me, when to each man the Recompense comes.

12. Rise up for me, O Ahura, through Piety give strength, through the holiest Spirit give might, O Mazda, through the good Recompense, through the Right give powerful prowess, through Good Thought give the Reward.

13. To support me, O thou that seest far onward, do ye assure me the incomparable things of your Dominion, O Ahura, as the Destiny of Good Thought. Holy Piety, teach men's Self the Right.

14. As an offering Zarathushtra brings the life of his own body, the choiceness of good thought, action, and speech, unto Mazda, unto the Right, Obedience and Dominion.[53]

YASNA XXXIV

1. The action, the word, and the worship by which I will give for thee Immortality and Right, O Mazda, and the Dominion of Welfare — through multitudes of these, O Ahura, we would that thou shouldst give them.

2. And all the actions of the good spirit and the holy man, whose soul follows with Right, do ye[54] set with the thought thereof in thine outer court,[55] O Mazda, when ye[54] are adored[56] with hymns of praise.

3. To thee and to Right we will offer the sacrifice[57] with due service, that in thy established Dominion ye may bring all creatures to perfection through Good Thought. For the reward of the wise man is forever secure, O Mazda, among you.[58]

[53] Zarathushtra brings "Dominion" to Mazda by bringing "Obedience."

[54] As elsewhere, the plural includes Mazda and other Ahuras.

[55] The *pairigaetha* is "the place, in later times called the Treasury, where good deeds are stored up until the final Reckoning."

[56] Literally, "at the adoring those of your company."

[57] *Myazda*, an offering of food, as distinguished from *zaothra*, a drink-offering.

[58] Literally, "those like you"— the same word as in verse 2 (note 54).

4. Of thy Fire,[59] O Ahura, that is mighty through Right, promised and powerful, we desire that it may be for the faithful man with manifested delight, but for the enemy with visible torment, according to the pointings of the hand.[60]

5. Have ye Dominion and power, O Mazda, Right and Good Thought, to do as I urge upon you, even to protect your poor man? We have renounced all robber-gangs, both demons and men.

6. If ye are truly thus, O Mazda, Right and Good Thought, then give me this token, even a total reversal of this life,[61] that I may come before you again more joyfully with worship and praise.

7. Can they be true to thee, O Mazda, who by their doctrine turn the known inheritance of Good Thought into misery and woe?[62] I know none other but you, O Right: so do ye protect us.

8. For by these actions they put us in fear, in which peril is for many — in that he the stronger puts in fear me the weaker one — through hatred of thy commandment, O Mazda. They that will not have the Right in their thought, from them shall the Good Thought be far.

9. Those men of evil actions who spurn the holy Piety, precious to thy wise one, O Mazda, through their having no part in Good Thought, from them Right shrinks back far, as from us shrink the wild beasts of prey.

10. The man of understanding has promised to cling to the actions of this Good Thought, and to the holy Piety,

[59] The *ayah xsysta*, flood of molten metal.

[60] The Bundahish says, "Afterward they set the righteous man apart from the wicked." The separation (compare the "Bridge of the Separater") is conceived as indicated by motion of the Judge's hand pointing.

[61] That the unseen world would involve a reversal of the conditions of the present is assumed: the sorely tried Prophet asks for some token of divine favor here and now.

[62] *Useuru*, Bartholomae gives up as inexplicable. Geldner made it "energy," others "intelligence," etc. Certainly it is hard to defend it from the suspicion of complete corruption. The whole sentence is doubtful, as the differences of the doctors show.

creator, comrade of Right — wise that he is, and to all the hopes, Ahura, that are in thy Dominion, O Mazda.

11. And both thy gifts shall be for sustenance, even Welfare and Immortality.[63] Piety linked with Right shall advance the Dominion of Good Thought, its[64] permanence and power. By these, O Mazda, dost thou bless the foes of thy foes.

12. What is thine ordinance? What willest thou? what of praise or what of worship? Proclaim it, Mazda, that we may hear what ordinances[65] Destiny will apportion. Teach us by Right the paths of Good Thought that are blessed to go in —

13. Even that way of Good Thought, O Ahura, of which thou didst speak to me, whereon, a way well made by Right, the Selves of the future benefactors shall pass to the reward that was prepared for the wise, of which thou art determinant, O Mazda.

14. That precious reward, then, O Mazda, ye will give by the action of Good Thought to the bodily life of those who are in the community that tends the pregnant cow, the promise of your good doctrine, Ahura, that of the wisdom which exalts communities through Right.

15. O Mazda, make known to me the best teachings and actions, these, O Good Thought, and, O Right, the due of praise. Through your Dominion, O Ahura, assure us that mankind shall be capable according to thy will.

[63] Bartholomae (with the Pahlavi) renders these words here as "ambrosia and nectar," which is likely enough.

[64] Or the "permanence and power" may be that of the beatified: there is no pronoun.

[65] *Razan* here means the final judgment of weal or woe.

THE GATHAS

II

THE GATHA USTAVAITI[1]

YASNA XLIII

1. To each several man, to whom may Mazda Ahura ruling at his will grant after the petitioner's will, I will after his will that he attain permanence and power,[2] lay hold of Right[3] — grant me this, O Piety — the destined gifts of wealth, the life of the Good Thought;

2. And it shall be for him the best[4] of all things. After his longing for bliss may one be given bliss,[5] through thy provident most holy spirit, O Mazda, even the blessings of Good Thought which thou wilt give through Right all the days with joy of enduring life.

3. May he[6] attain to that which is better than good, who would teach us the straight paths to blessedness in this life here of body and in that of thought — true paths that lead to the world where Ahura dwells — a faithful man, well-knowing and holy like thee, O Mazda.[7]

4. Then shall[8] I recognize thee as strong and holy, Mazda,

[1] So called from its opening words.

[2] Eternal life and strength in Paradise is meant.

[3] "Right" here means virtually Paradise, as the final abode of the Ideal.

[4] *Vahista* became in Middle Persian the special name for Paradise.

[5] Literally, "good breathing."

[6] The community may be supposed to speak of their Prophet, whether or no he himself is author here. Note that he speaks in the first person till verse 16.

[7] This characteristic division of existence into corporeal and spiritual cuts horizontally the other division into good and evil.

[8] An anticipation of the End introduces a series of visions in which the Prophet has recognized the attributes of Mazda; note the change of tense.

when by the hand in which thou thyself dost hold the destinies that thou wilt assign to the Liar and the Righteous, by the glow of thy Fire whose power is Right, the might of Good Thought shall come to me.

5. As the holy one I recognized thee, Mazda Ahura, when I saw [9] thee in the beginning at the birth of Life, when thou madest actions and words to have their need — evil for the evil, a good Destiny for the good — through thy wisdom when creation shall reach its goal.

6. At which goal thou wilt come with thy holy Spirit, O Mazda, with Dominion, at the same with Good Thought, by whose action the settlements will prosper through Right. Their judgments shall Piety proclaim, even those of thy wisdom which none can deceive.

7. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me and asked me, "Who art thou? to whom dost thou belong? By what sign wilt thou appoint the days for questioning about thy possessions and thyself?"

8. Then I said to him: "To the first question, Zarathushtra am I, a true foe to the Liar, to the utmost of my power, but a powerful support would I be to the Righteous, that I may attain the future things of the infinite Dominion, according as I praise and sing [10] thee, Mazda.

9. As the holy one I recognize thee, Mazda Ahura, when Good Thought came to me. To his question, "For which wilt thou decide?" I made reply, "At the gift of adoration to thy Fire, I will bethink me of Right so long as I have power.

10. "Then show me Right, upon whom I call."

Mazda.— "Associating him with Piety, I have come hither. Ask us now what things we are here for thee to ask. For thine asking is as that of a mighty one, since he that is able should make thee as a mighty one possessed of thy desire."

11. As the holy one I recognized thee, Mazda Ahura, when

[9] "In vision."

[10] *Vaf*, properly to "weave," used of the artistic fitting together of words. The word is interesting from its suggestion of a poetical tradition, first cousin to the Vedic.

Good Thought came to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the best?

12. And when thou saidst to me, "To Right shalt thou go for teaching," then thou didst not command what I did not obey: "Speed thee,[11] ere my Obedience [12] come, followed by treasure-laden Destiny, who shall render to men severally the destinies of the twofold award."

13. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me to learn the state of my desire. Grant it me, that which none may compel you to allow, the wish for long continuance of blessed existence that they say is in thy Dominion.

14. If thy provident aid, such as an understanding man who has the power would give to his friend, comes to me by thy Dominion through Right, then to set myself in opposition against the foes of thy Law, together with all those who are mindful of thy words!

15. As the holy one I recognized thee, Mazda Ahura, when Good Thought came to me, when the still mind taught me to declare what is best: "Let not a man seek again and again to please the Liars, for they make all the righteous enemies."

16. And thus Zarathushtra himself, O Ahura, chooses that spirit of thine that is holiest, Mazda. May Right be embodied, full of life and strength! May Piety abide in the Dominion where the sun shines! May Good Thought give destiny to men according to their works!

YASNA XLIV

1. This I ask thee, tell me truly, Ahura — as to prayer, how it should be to one of you. O Mazda, might one like thee teach it to his friend such as I am, and through friendly Right give us support, that Good Thought may come unto us.

2. This I ask thee, tell me truly, Ahura — whether at the

[11] To the work of propaganda. Bartholomae observes, "The renovation of mankind must be accomplished speedily, for the beginning of the Second Life is conceived as near at hand."

[12] *Sraosa*, later associated with the Amshaspands. He is an angel of Judgment.

beginning of the Best Existence the recompenses shall bring blessedness to him that meets with them. Surely he, O Right, the holy one, who watches in his spirit the transgression of all, is himself the benefactor unto all that lives, O Mazda.

3. This I ask thee, tell me truly, Ahura. Who is by generation the Father of Right, at the first? Who determined the path of sun and stars? Who is it by whom the moon waxes and wanes again? This, O Mazda, and yet more, I I am fain to know.

4. This I ask thee, tell me truly, Ahura. Who upheld the earth beneath and the firmament from falling? Who the waters and the plants? Who yoked swiftness to winds and clouds? Who is, O Mazda, creator of Good Thought?

5. This I ask thee, tell me truly, Ahura. What artist made light and darkness? [13] What artist made sleep and waking? Who made morning, noon, and night, that call the understanding man to his duty?

6. This I ask thee, tell me truly, Ahura — whether what I shall proclaim is verily the truth. Will Right with its actions give aid at the last? will Piety? Will Good Thought announce from thee the Dominion? For whom hast thou made the pregnant cow [14] that brings good luck?

7. This I ask thee, tell me truly, Ahura. Who created together with Dominion the precious Piety? Who made by wisdom the son obedient to his father? I strive to recognize by these things thee, O Mazda, creator of all things through the holy spirit.

8. This I ask thee, tell me truly, Ahura. I would keep in mind thy design, O Mazda, and understand aright the maxims of life which I ask of Good Thought and Right. How will my soul partake of the good that gives increase?

9. This I ask thee, tell me truly, Ahura — whether for the Self [15] that I would bring to perfection, that of the man

13 This forms a striking contrast to the later Magian dualism.

14 "In Zarathushtra's teaching the symbol of good fortune."

15 *Daena.* Bartholomae notes, as important for the connection with the "soul" of verse 8 that *daena* also means "religion," as it does in verse 10.

of insight, the Lord of the Dominion would make me promises of the sure Dominion, one of thy likeness, O Mazda, who dwells in one abode with Good Thought.

10. This I ask thee, tell me truly, Ahura. The Religion which is the best for all that are, which in union with Right should prosper all that is mine, will they duly observe it, the religion of my creed, with the words and action of Piety, in desire for thy future good things, O Mazda?

11. This I ask thee, tell me truly, Ahura — whether Piety will extend to those to whom thy Religion shall be proclaimed? I was ordained at the first by thee: all others I look upon with hatred of spirit.

12. This I ask thee, tell me truly, Ahura. Who among those with whom I would speak is a righteous man, and who a liar? On which side is the enemy? On this, or is he the enemy, the Liar, who opposes thy blessings?[16] How shall it be with him? Is he not to be thought of as an enemy?

13. This I ask thee, tell me truly, Ahura — whether we shall drive the Lie away from us to those who being full of disobedience will not strive after fellowship with Right, nor trouble themselves with counsel of Good Thought.

14. This I ask thee, tell me truly, Ahura — whether I could put the Lie into the hands of Right, to cast her down by the words of thy lore, to work a mighty destruction among the Liars, to bring torments upon them and enmities, O Mazda.

15. This I ask thee, tell me truly, Ahura — if thou hast power over this to ward it off from me through Right, when the two opposing hosts[17] meet in battle according to those decrees which thou wilt firmly establish. Whether is it of the twain that thou wilt give victory?

16. This I ask thee, tell me truly, Ahura. Who is victorious to protect by thy doctrine all that are? By vision assure me how to set up the judge that heals the world.[18]

[16] Those of future life.

[17] The hosts of Mazdayasnians and Daevayasnians; or perhaps rather the spiritual forces in the great Armageddon that precedes the Renovation.

[18] This seems to be Zarathushtra himself — he is praying for a vision that may openly confirm his designation as a prophet.

Then let him have Obedience coming with Good Thought unto every man whom thou desirest, O Mazda.

17. This I ask thee, tell me truly, Ahura — whether through you I shall attain my goal, O Mazda, even attachment unto you, and that my voice may be effectual, that Welfare and Immortality may be ready to unite according to that promise with him who joins himself with Right.

18. This I ask thee, tell me truly, Ahura — whether I shall indeed, O Right, earn that reward, even ten mares with a stallion and a camel,[19] which was promised to me, O Mazda, as well as through thee the future gift of Welfare and Immortality.

19. This I ask thee, tell me truly, Ahura. He that will not give that reward to him that earns it, even to the man who fulfilling his word gives him what he undertook — what penalty shall come to him for the same at this present? I know that which shall come to him at the last.

20. Have the Daevas ever exercised good dominion? And this I ask of those who see how for the Daevas' sake the *Karapan* and the *Usij* [20] gave the cattle to violence, and how the *Kavi* [20] made them continually to mourn, instead of taking care that they may make the pastures prosper through Right.

YASNA XLV

1. I will speak forth: hear now and harken now, ye from near and ye from far that desire instruction. Now observe him [21] in your mind, all of you, for he is revealed. Never shall the false Teacher destroy the Second Life,[22] the Liar, in perversion by his tongue unto evil belief.

2. I will speak of the Spirits twain at the first beginning of the world, of whom the holier thus spake to the enemy:

[19] It is sufficiently obvious that this is a touch of reality, enough to reduce to absurdity any theory that makes these Gathas move in the sphere of the mystical and the mythical alone.

[20] Priests and Rulers.

[21] The absence of indication who is meant may possibly be put down with the signs that the Gathas have a context that is lost.

[22] The Future Life. It is possible also to render "never again shall he destroy life."

"Neither thought nor teachings nor wills nor beliefs nor words nor deeds nor selves nor souls of us twain agree."

3. I will speak of that which Mazda Ahura, the all-knowing, revealed to me first in this earthly life. Those of you that put not in practise this word as I think and utter it, to them shall be woe at the end of life.

4. I will speak of what is best for this life. Through Right doth Mazda know it, who created the same as father of the active Good Thought, and the daughter thereof is Piety of goodly action. Not to be deceived is the all-seeing Ahura.

5. I will speak of that which the Holiest declared to me as the word that is best for mortals to obey: he, Mazda Ahura, said, "They who at my bidding render him[23] obedience, shall all attain unto Welfare and Immortality by the actions of the Good Spirit."

6. I will speak of him that is greatest of all, praising him, O Right, who is bounteous to all that live. By the holy spirit let Mazda Ahura harken, in whose adoration I have been instructed by Good Thought. By his wisdom let him teach me what is best,

7. Even he whose two awards, whereof he ordains, men shall attain, whoso are living or have been or shall be. In immortality shall the soul of the righteous be joyful, in perpetuity shall be the torments of the Liars. All this doth Mazda Ahura appoint by his Dominion.

8. Him thou shouldst seek to bring to us by praises of worship. "Now have I seen it with mine eye, that which is of the good spirit and of good action and word, knowing by Right Mazda Ahura." May we offer him homage in the House of Song!

9. Him thou shouldst seek to propitiate for us together with Good Thought, who at his will maketh us weal or woe. May Mazda Ahura by his Dominion bring us to work, for prospering our beasts and our men, so that we may through Right have familiarity with Good Thought.

10. Him thou shouldst seek to exalt with prayers of Piety,

[23] Zarathushtra.

him that is called Mazda Ahura [24] forever, for that he hath promised through his own Right and Good Thought that Welfare and Immortality shall be in his Dominion, strength and perpetuity in his house.

11. Whoso therefore in the future lightly esteemeth both the Daevas and those mortals who lightly esteem him [25]— even all others save that one who highly esteemeth him — unto him shall the holy Self of the future deliverer,[26] as Lord of the house, be friend, brother, or father, O Mazda Ahura.

YASNA XLVI [27]

1. To what land shall I go to flee, whither to flee? From nobles and my peers they sever me, nor are the people [28] pleased with me . . .,[29] nor the Liar rulers of the land. How am I to please thee, Mazda Ahura?

2. I know wherefore I am without success, Mazda: because few cattle are mine, and for that I have but few folk. I cry unto thee, see thou to it, Ahura, granting me support as friend gives to friend. Teach me by the Right the acquisition of Good Thought.

3. When, Mazda, shall the sunrisings come forth for the world's winning of Right, through the powerful teachings of the wisdom of the future Deliverers? Who are they to whose help Good Thought shall come? [30] I have faith that thou wilt thyself fulfil this for me, O Ahura.

4. The Liar stays the supporters of Right from prospering the cattle in district and province, infamous that he is, repellent by his actions. Whoso, Mazda, robs him of dominion or

[24] "Wise Lord"— the title needs translating.

[25] Zarathushtra.

[26] *Saosyant*, that is Zarathushtra himself, in that he believed he would in his own lifetime bring the Renovation.

[27] This is obviously an early Yasna, as the Prophet is still powerless.

[28] These are the three social divisions.

[29] The word *heca* is corrupt and has not been successfully emended. It seems to have disappeared before the Pahlavi translation, in which it is omitted.

[30] Both lines concern the "Future Deliverers," that is, in Zarathushtra's thought, himself and his comrades in the work of the Faith.

of life, he shall go before and prepare the ways of the good belief.[31]

5. If an understanding man should be able to hold one who comes over from his vow and his ties of faith, himself having brought him thereto, and living after the ordinance, a righteous man converting a Liar — then shall he tell it to the nobles, that they may protect him from injury, O Mazda Ahura.

6. But whoso when thus approached should refuse his aid, he shall go to the abodes of the company of the Lie. For he is himself a Liar who is very good to a Liar, he is a righteous man to whom a righteous man is dear; since thou createdst men's Selves in the beginning, Ahura.

7. Whom, O Mazda, can one appoint as protector for one like me, when the Liar sets himself to injure me, other than thy Fire and thy Thought, through the actions of which twain the Right will come to maturity, O Ahura? In this lore do thou instruct my very Self.

8. Whoso is minded to injure my possessions, from his actions may no harm come to me! Back upon himself may they come with hostility, against his own person, all the hostile acts, to keep him far from the Good Life, Mazda, not from the ill!

9. Who is it, a faithful man he, who first taught that we honor thee as mightiest to help, as the holy righteous Lord over action? What thy Right made known, what the Ox-creator made known to Right, they would fain hear through thy Good Thought.

10. Whoso, man or woman, doeth what thou, Mazda Ahura, knowest as best in life, as destiny for what is Right give him the Dominion through Good Thought. And those whom I impel to your adoration, with all these will I cross the Bridge of the Separater.[32]

[31] Bartholomae observes that this is a hint to Vishtaspa that he should wage war with the Daevayasnian chiefs. If so, we have presumably passed the point in this certainly composite hymn where the conditions of the opening apply. There the Prophet is helpless and friendless: the royal convert has not yet been won, as he clearly has been in verse 14.

[32] This Bridge is of very ancient Aryan legend. At the Day of Judg-

11. By their dominion the Karapans and Kavis accustomed mankind to evil actions, so as to destroy Life. Their own soul and their own self shall torment them when they come where the Bridge of the Separater is, to all time dwellers in the House of the Lie.

12. When among the laudable descendants and posterity of the Turanian Fryana [33] the Right ariseth, through activity of Piety that blesseth substance; then shall Good Thought admit them, and Mazda Ahura give them protection at the Fulfilment.[34]

13. Whoso among mortals has pleased Spitama Zarathushtra by his willingness, a man deserving to have good fame, to him shall Mazda Ahura give Life, to him shall Good Thought increase substance, him we account to be a familiar friend with your Right.

14. *Mazda.*— O Zarathushtra, what righteous man is thy friend for the great covenant? [35] Who wills to have good fame?

Zarathushtra.— It is the Kavi [36] Vishtaspa at the Consummation.[37] Those whom thou wilt unite in one house with thee, these will I call with words of Good Thought.

15. Ye Haecataspa Spitamas,[38] of you will I declare that

ment all men must cross it to reach Heaven. The unworthy will fall from it into the Hell beneath.

[33] The Turanians became the traditional enemies of Iran. The hostility was one of culture and religion, between Mazda and the Daevas, between agriculturists and nomads. Fryana is proof that individuals might cross over: his clan is heard of in the Later Avesta in terms agreeing with this stanza. Bartholomae calls Tura "an Iranian tribe outside Vishtaspa's dominion, not yet converted, but not hostile to the new faith"— that is, in Gathic times.

[34] The Regeneration.

[35] Apparently a term for the "Bund" of the Zarathushtrian community.

[36] The title has a curious double use, denoting also chiefs of the Daevayasna. We must assume that it got its sinister meaning because Vishtaspa stood alone among princes to whom the title belonged.

[37] As Geldner notes, this dialogue is supposed to take place at the Great Day, when Zarathushtra answers for those with whom he has crossed the Bridge (verse 10).

[38] *Haecat-aspa* was the great-grandfather of Zarathushtra, Spitama a more distant ancestor. Their names here describe a clan of the Prophet's more immediate relatives.

ye can discern[39] the wise and the unwise. . . . Through these actions ye inherit Right according to the primeval laws of Ahura.

16. Frashaoshtra Hvogva,[40] go thou thither with those faithful whom we both[41] desire to be in blessedness, where Right is united with Piety, where the Dominion is in the possession of Good Thought, where Mazda Ahura dwells to give it increase.

17. Where, O Jamaspa Hvogva, I will recount your wrong, not your successes, and with your obedience the prayers of your loyalty, before him who shall separate the wise and the unwise through his prudent counselor the Right, even he, Mazda Ahura.

18. He that holds unto me, to him I myself promise what is best in my possession through the Good Thought, but enmities to him that shall set himself to devise enmity to us, O Mazda and the Right, desiring to satisfy your will. That is the decision of my understanding and thought.

19. He who accomplisheth for me, even Zarathushtra, in accordance with Right that which best agrees with my will, to him as earning the reward of the Other Life shall be that of two pregnant cows, with all things whereon his mind is set. These things wilt thou bring to pass for me who best knowest how, O Mazda.

[39] Or (as Bartholomae), "proclaim to you that ye may discern." The contents of the last line (at ellipsis) may have decided it.

[40] Hvogva is the family name of *Frasa-ustra* and his daughter, whom Zarathushtra married, and of his brother *Jama-aspa* mentioned in verse 17.

[41] Geldner, rightly I think, understands this of Mazda and the Prophet himself, acting as Judge.

THE GATHAS

III

THE GATHA SPENTA-MAINYU

YASNA XLVII

1. By his holy Spirit and by Best Thought, deed, and word, in accordance with Right, Mazda Ahura with Dominion and Piety shall give us Welfare and Immortality.[1]

2. The best work of this most holy Spirit he fulfils with the tongue through the words of Good Thought, with work of his hands through the action of Piety, by virtue of this knowledge; he, even Mazda, is the Father of Right.

3. Thou art the holy Father of this Spirit, which has created for us the luck-bringing cattle, and for its pasture to give it peace has created Piety,[2] when he had taken counsel, O Mazda, with Good Thought.

4. From this Spirit have the Liars fallen away, O Mazda, but not so the Righteous. Whether one is lord of little or of much, he is to show love to the righteous, but be ill unto the Liar.

5. And all the best things which by this holy Spirit thou hast promised to the righteous, O Mazda Ahura, shall the Liar partake of them without thy will, who by his actions is on the side of Ill Thought?

6. Through this holy Spirit, Mazda Ahura, and through the Fire thou wilt give the division of good to the two parties,

[1] The stanza is almost a mnemonic, into which with the names of the Amshaspands is woven the triad of Thought, Word, and Deed, as an expansion of "Best Thought." There is much in this hymn to suggest that it was a sort of versified creed for the neophyte, bringing in a maximum of characteristic terms.

[2] Aramaiti is here brought in primarily as Genius of the Earth: Vohu Manah was especially patron of cattle.

with support of Piety and Right. This verily will convert many who are ready to hear.

YASNA XLVIII

1. When at the Recompensings the Right shall smite the Lie, so that what was long since made known shall be assigned in eternity to Daevas and men, then will it exalt with thy blessings, Ahura, him who prays to thee.

2. Tell me, for thou art he that knows, O Ahura:— shall the Righteous smite the Liar before[3] the retributions come which thou hast conceived? That were indeed a message to bless the world!

3. For him that knows, that is the best of teachings which the beneficent Ahura teaches through the Right, he the holy one, even thyself, O Mazda, that knows the secret lore through the wisdom of Good Thought.

4. Whoso, O Mazda, makes his thought now better, now worse, and likewise his Self by action and by word, and follows his own inclinations, wishes, and choices, he shall in thy purpose be in a separate place at the last.

5. Let good rulers rule us, not evil rulers, with the actions of the Good Lore, O Piety! Perfect thou for man, O thou most good, the future birth, and for the cow skilled husbandry. Let her grow fat for our nourishing!

6. She[4] will give us a peaceful dwelling, she will give lasting life and strength, she the beloved of Good Thought. For it (the cattle) Mazda Ahura made the plants to grow at the birth of the First Life, through Right.

7. Violence must be put down! against cruelty[5] make a stand, ye who would make sure of the reward of the Good Thought through Right, to whose company the holy man

[3] The stress is on "*before.*" Zarathushtra is clear about the ultimate victory, but wistfully asks for an earnest of that future.

[4] Armaiti, especially as genius of the Earth. As in Yasna xxx., verse 7 (*q.v.*), she gives future life: the connection strongly suggests the germs of a doctrine of bodily resurrection.

[5] *Aesmo.* Both this and *remo* denote in this context violence and cruelty toward cattle, such as the nomad raiders were constantly showing.

belongs. His dwelling-places shall be in thy House, O Ahura.

8. Is the possession of thy good Dominion, Mazda, is that of thy Destiny [6] assured to me, Ahura? Will thy manifestation,[7] O thou Right, be welcome to the pious, even the weighing of actions by the Good Spirit?

9. When shall I know whether ye have power, O Mazda and Right, over every one whose destructiveness is a menace to me? Let the revelation of Good Thought be confirmed unto me: the future deliverer should know how his own destiny shall be.[8]

10. When, O Mazda, will the nobles understand the Message? [9] When wilt thou smite the filthiness of this intoxicant,[10] through which the Karapans evilly deceive, and the wicked lords of the lands with purpose fell?

11. When, O Mazda, shall Piety come with Right, with Dominion the happy dwelling rich with pasture? Who are they that will make peace with the bloodthirsty Liars? To whom will the Lore of Good Thought come?

12. These shall be the deliverers of the provinces, who follow after pleasing, O Good Thought, by their actions, O Right, depending on thy command, O Mazda. For these are the appointed smiters of Violence.

YASNA XLIX

1. Ever has Bendva [11] opposed me, my greatest foe, because I desire to win through Right [12] men that are neglected, O Mazda. With the Good Reward come to me, support me, prepare his ruin through Good Thought.

[6] *Asois*, the destined reward.

[7] Apparently the unveiling of all secret things.

[8] A good passage to show what *saosyant* means for Zarathushtra.

[9] The nobles are not yet won over: whether this is before or after Vishtaspa's conversion does not appear.

[10] A very marked allusion to Haoma, who, however, is not named.

[11] A *daevayasna* chieftain. The word means apparently "pestilent"; and Geldner takes it as a title of the evil spirit: on the other view it will be a nickname of the chief.

[12] Or (as Geldner and Bartholomae), "O Right, O Mazda."

2. The perverter [13] of this Bendva has long time impeded me, the Liar who has fallen away from Right. He cares not that holy Piety should be his, nor takes he counsel with Good Thought, O Mazda.

3. And in this belief of ours, O Mazda, Right is laid down, for blessing; in the heresy the Lie, for ruin. Therefore I strive for the fellowship of Good Thought, I forbid all intercourse with the Liar.

4. They who by evil purpose make increase of violence and cruelty with their tongues, the foes of cattle-nurture among its friends; whose ill deeds prevail, not their good deeds: these shall be in the House of the Daevas, the place for the Self of the Liar.

5. But he, O Mazda — happiness and satiety be his who links his own Self with Good Thought, being through Right an intimate of Piety. And with all these may I be in thy Dominion, Ahura.

6. I beseech you twain, O Mazda and the Right, to say what is after the thought of your will, that we may rightly discern how we might teach the Religion that comes from you, O Ahura.

7. And this let Good Thought hear, O Mazda, let the Right hear, do thou thyself listen, O Ahura, what man of the brotherhood, what noble [14] it is according to the law who brings to the community good fame.

8. On Frashaoshtra do thou bestow the most gladsome fellowship with the Right — this I ask of thee, O Mazda Ahura — and on myself the hold on what is good in thy Dominion. To all eternity we would be thy beloved.

9. Let thy helper hear the ordinances, he that is created to bring deliverance. The man of right words is no regarder of fellowship with the Liar, if they that are partakers of Right are to make their Selves partake in the best reward at the Judgment, O Jamaspa.

[13] Bartholomae suggests that this heretic may be the Grehma of whom we hear in Yasna xxxii., verses 12–14.

[14] Bartholomae notes as the meaning that if priests and nobles set a good example, the peasants will also attach themselves to the faith.

10. And this, O Mazda, will I put in thy care within thy House [15]— the Good Thought and the souls of the Righteous, their worship, their Piety and zeal, that thou mayst guard it, O thou of mighty Dominion, with abiding power.

11. But these that are of an evil dominion, of evil deeds, evil words, evil Self, and evil thought, Liars, the Souls [16] go to meet them with foul food: in the House of the Lie they shall be meet inhabitants.

12. What help hast thou, O Right, for Zarathushtra that calls upon thee? what hast thou, Good Thought? — for me who with praises seek your favor, O Mazda Ahura, longing for that which is the best in your possession.

YASNA L

1. *Zarathushtra.*— Can my soul count on any one for help? Who is there found for my herd, who for myself a protector indeed, at my call other than Right and thyself, O Mazda Ahura, and the Best Thought?

2. How, O Mazda, should one desire the luck-bringing cattle, one who would fain it should come to him together with the pasture?

Mazda.— They that live uprightly according to the Right among the many that look upon the sun, these when they stand in the judgment I will settle in the dwellings of the wise.

3. *Zarathushtra.*— So this reward shall come to him through the Right, O Mazda, the reward which by the Dominion and Good Thought he promised, whosoever by the power of his Destiny prospers the neighboring possession that now the Liar holds.

4. I will worship you with praise, O Mazda Ahura, joined with Right and Best Thought and Dominion, that they, desired of pious men, may stand as Judges on the path of the obedient unto the House of Song.

5. Assured by you, O Mazda Ahura and Right, are the

[15] The "treasury," as it was afterward called.

[16] Of those "Liars" who have died earlier and preceded them to the hell of which the "foul food" is characteristic.

pointings of the hand — since you are well disposed to your prophet — which shall bring us to bliss, together with visible manifest help.

6. The prophet Zarathushtra, who as thy friend, O Mazda and the Right, lifts up his voice with worship — may the Creator of Wisdom teach me his ordinances through Good Thought, that my tongue may have a pathway.[17]

7. For you I will harness the swiftest steeds, stout and strong, by the prompting of your praise, that ye may come hither, O Mazda, Right and Good Thought. May ye be ready for my help!

8. With verses that are recognized as those of pious zeal I will come before you with outstretched hands, O Mazda, before you, O thou Right, with the worship of the faithful man, before you with all the capacity of Good Thought.

9. With these prayers I would come and praise you, O Mazda and thou Right, with actions of Good Thought. If I be master of my own destiny as I will, then will I take thought for the portion of the wise in the same.

10. Those actions that I shall achieve, and those done aforetime, and those, O Good Thought, that are precious in the sight, the rays of the sun, the bright uprisings of the days, all is for your praise, O thou Right and Mazda Ahura.

11. Your praiser, Mazda, will I declare myself and be, so long, O Right, as I have strength and power. May the Creator of the world accomplish through Good Thoughts its fulfilment of all that most perfectly answers to his will!

[17] May not stray from the right path. Zarathushtra himself is speaking, though he uses the third person in the relative clause.

THE GATHAS

IV

THE GATHA VOHUXSATHRA

YASNA LI

1. The good, the precious Dominion, as a most surpassing portion, shall Right achieve for him that with zeal accomplishes what is best through his actions, O Mazda. This will I now work out for us.

2. Before all, O Mazda Ahura, give me the Dominion of your possession, O Right, and what is thine, O Piety. Your Dominion of blessing give through Good Thought to him that prays.

3. Let your ears attend to those who in their deeds and utterances hold to your words, Ahura and Right, to those of Good Thought, for whom thou, Mazda, art the first teacher.

4. Where is the recompense for wrong to be found, where pardon for the same? Where shall they attain the Right? Where is holy Piety, where Best Thought? Thy Dominions, where are they, O Mazda?

5. All this I ask, whether the husbandman shall find cattle in accordance with Right, he that is perfect in actions, a man of understanding, when he prays to him who hath promised unto the upright the true judge,[1] in that he is lord of the two Destinies[2]—

6. Even he, Ahura Mazda, who through his Dominion appoints what is better than good to him that is attentive to his will, but what is worse than evil to him that obeys him not, at the last end of life.

7. Give me, O thou that didst create the Ox and Waters

1 *Ratum:* Zarathushtra means himself.

2 Heaven and hell. Of course Mazda is the apportioner.

and Plants, Welfare and Immortality,[3] by the Holiest Spirit, O Mazda, strength and continuance through Good Thought at the Judge's sentence.

8. Of those two things will I speak, O Mazda — for one may say a word to the wise — the ill that is threatened to the Liar, and the happiness that clings to the Right. For he the Prophet is glad for him who says this to the wise.

9. What recompense thou wilt give to the two parties by thy red Fire, by the molten Metal, give us a sign of it in our souls — even the bringing of ruin to the Liar, of blessing to the Righteous.

10. Whoso, other than this one,[4] seeks to kill me, Mazda, he is a son[5] of the Lie's creation, ill-willed thus toward all that live. I call the Right to come to me with good destiny.

11. What man is a friend to Spitama Zarathushtra, O Mazda? Who will let himself be counseled by Right? With whom is holy Piety? Or who as an upright man is intent on the covenant of Good Thought?

12. The Kavi's wanton did not please Zarathushtra Spitama at the Winter Gate, in that he stayed him from taking refuge with him, and when there came to him also Zarathushtra's two steeds shivering with cold.

13. Thus the Self of the Liar destroys for himself the assurance of the Right Way; whose soul shall tremble at the Revelation on the Bridge of the Separater, having turned aside with deeds and tongue from the path of Right.

14. The Karapans will not obey the statutes and ordinances concerning husbandry. For the pain they inflict on the cattle, fulfil upon them through their actions and judgments that judgment which at the last shall bring them to the House of the Lie.

15. What meed Zarathushtra hath promised to the men of his covenant, which in the House of Song Ahura Mazda hath

[3] Note the combination with Water and Plants, their province.

[4] Bartholomae suggests that the reference would be made clear by a gesture. If so, it is hardly likely that the evil spirit is intended, as he thinks: rather a human heretic (Geldner), perhaps Grehma.

[5] *Hunus*, curiously specialized in Avestan to denote only "sons" of demoniacal beings.

first attained, for all this I have looked through your blessings, Good Thought, and those of Right.

16. Kavi Vishtaspa hath accepted that creed which the holy Mazda Ahura with Right hath devised, together with the dominion of the Covenant, and the path of Good Thought. So be it accomplished after our desire.

17. The fair form of one that is dear hath Frashaoshtra Hvogva promised unto me:[6] may sovereign Mazda Ahura grant that she attain possession of the Right for her good Self.

18. This creed Jamaspa Hvogva[7] chooses through Right, lordly in substance. This Dominion they choose who have part in Good Thought. This grant me, Ahura, that they may find in thee, Mazda, their protection.

19. This man, O Maidyoimaongha Spitama,[8] hath set this before him after conceiving it in his own Self. He that would see Life indeed, to him will he make known what in actions by Mazda's ordinance is better during this existence.

20. Your blessings shall ye give us, all ye that are one in will, with whom Right, Good Thought, Piety, and Mazda are one, according to promise, giving your aid when worshiped with reverence.

21. By piety the beneficent man benefits the Right through his thinking, his words, his action, his Self. By Good Thought Mazda Ahura will give the Dominion. For this good Destiny I long.

22. He, I ween, that Mazda Ahura knoweth, among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their names and go before them with honor.

[6] Hvovi, the daughter of Frashaoshtra.

[7] Frashaoshtra's brother, and Zarathushtra's son-in-law.

[8] *Maidyoi-manha*, a cousin of the Prophet, and his earliest convert, according to tradition.

THE GATHAS

V

THE GATHA VAHISTO-ISTI

YASNI LIII

1. *Zarathushtra.*— The best possession known is that of Zarathushtra Spitama, which is that Mazda Ahura will give him through the Right the glories of blessed life unto all time, and likewise to them that practise and learn the words and actions of his Good Religion.

2. Then let them seek the pleasure of Mazda with thought, words, and actions, unto his praise gladly, and seek his worship, even the Kavi Vishtaspa, and Zarathushtra's son [1] the Spitamid, and Frashaoshtra, making straight the paths for the Religion of the future Deliverer which Ahura ordained.

3. Him, O Pourucista,[2] thou scion of Haecataspa and Spitama, youngest of Zarathushtra's daughters, hath Zarathushtra appointed as one to enjoin on thee a fellowship with Good Thought, Right, and Mazda. So take counsel with thine own understanding: with good insight practise the holiest works of Piety.

4. *Jamaspa.*— Earnestly will I lead her to the Faith, that she may serve her father and her husband, the farmers and the nobles, as a righteous woman serving the righteous. The glorious heritage of Good Thought . . .[3] shall Mazda Ahura give to her good Self for all time.

5. *Zarathushtra.*— Teachings address I to maidens marry-

[1] *Isat-vastra* by name: it does not happen to occur in the Gathas, which only refer to him here.

[2] *Pouruçista* and *Haecataspa* (fourth progenitor of Zarathushtra, in the fifth generation from Spitama).

[3] Here are three corrupt syllables.

ing, and to you bridegrooms, giving counsel. Lay them to heart, and learn to get them within your own Selves in earnest attention to the Life of Good Thought. Let each of you strive to excel the other in the Right, for it will be a prize for that one.

6. So is it in fact, ye men and women! Whatever happiness ye look for in union with the Lie shall be taken away from your person. To them, the Liars, shall be ill food, crying Woe! — bliss shall flee from them that despise righteousness. In such wise do ye destroy for yourselves the spiritual Life.

7. And there shall be for you the reward of this Covenant, if only most faithful zeal be with the wedded pair, that the spirit of the Liar, shrinking and cowering, may fall into perdition in the abyss. Separate ye from the Covenant, so shall your word at the last be Woe!

8. So they whose deeds are evil, let them be the deceived, and let them all howl, abandoned to ruin. Through good rulers let him bring death and bloodshed upon them, and peace from their assaults unto the happy villagers. Grief let him bring on those, he that is Greatest, with the bond of death; and soon let it be!

9. To men of evil creed belongs the place of corruption. They that set themselves to contemn the worthy, despising righteousness, forfeiting their own body — where is the Righteous Lord [4] who shall rob them of life and freedom? Thine, Mazda, is the Dominion, whereby thou canst give to the right-living poor man the better portion.

[4] Here apparently of the human king who executes judgment on earth as Mazda will at the Last Day.

END OF THE GATHAS

LATER AVESTAN

(600–332 B. C.)

THE ZEND-AVESTA

THE VENDIDAD

TRANSLATED BY JAMES DARMESTITIR

"While mankind were delivered up to the childish terrors of a future replete with horrors visited upon them from without, the early Iranian sage announced the eternal truth that the rewards of Heaven and the punishments of Hell can only be from within."

—L. H. MILLS.

"The Religion of Mazda, O Zarathushtra, cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain."

—VENDIDAD.

THE VENDIDAD

(INTRODUCTION)

NEXT to the Gathas the Vendidad is the most important of the Avestan writings. It is the Book of the Law of the modern Parsis, the most venerated of their Scriptures, the most carefully preserved. It belongs, as has been already explained, to what might be called the second cycle of Zoroastrianism, and is certainly not older than 600 B.C. Hence the Vendidad teaches a very different faith from that of the Gathas.

In the Vendidad, myths have clustered around Zoroaster. The Powers of Evil attempt to destroy him in childhood. He has a miraculous combat with Ahriman, the God of Evil. He tells the story of Yima or Gamshid, the Persian Noah. Aside from a few such tales in the opening and closing chapters or "Fargards," the Vendidad is a book of laws, most elaborately detailed, scrupulously analyzed, exactly explained. It is true that the main body of these laws are devoted to matters which will seem trivial to a modern reader; the cow and the dog are given space almost as much as man. Yet there is a real sense and a resolute honesty about the laws which must lead us to respect and admire them. The Zoroastrian faith, even in its Vendidad form, was one for which no modern Aryan need feel ashamed.

It has been argued that by the time of the Vendidad, that is about the time of Cyrus, the Persian faith had become commingled with another, the faith of the Medes as taught by their priesthood, the Magi. The suggestion is at least plausible. Zarathushtra himself knew nothing of this horror of dead bodies — this refusal to bury them in earth, which is almost the main teaching of the Vendidad. In this and in the reverence for fire we have perhaps the chief practical teachings of the intruding Magi. King Cyrus, as we know

from our own Bible, was ready to welcome the gods of every land. Under him the Zoroastrian faith could scarcely have remained the simple religion of its earlier days. The other later Avestan books go far beyond the Vendidad in their search for the miraculous.

THE VENDIDAD

FARGARD I.[1]—(THE CREATION)

1. Ahura Mazda spake unto Spitama [2] Zarathushtra, saying:

2. I have made every land dear to its people, even though it had no charms whatever in it: [3] had I not made every land dear to its people, even though it had no charms whatever in it, then the whole living world would have invaded the Airyana Vaego.

3. The first of the good lands and countries which I, Ahura Mazda, created, was the Airyana Vaego,[4] by the Vanguhi

[1] This chapter is an enumeration of sixteen perfect lands created by Ahura Mazda, and of as many plagues created in opposition by Angra Mainyu or Ahriman.

Many attempts have been made, not only to identify these sixteen lands, but also to draw historical conclusions from their order of succession, as representing the actual order of the migrations and settlements of the old Iranian tribes. But there is nothing in the text to support such wide inferences. We have here nothing more than a geographical description of Iran, seen from the religious point of view.

The several plagues created by Angra Mainyu to mar the native perfection of Ahura's creations give instructive information on the religious condition of several of the Iranian countries at the time when this Fargard was written. Harat seems to have been the seat of puritan sects that pushed rigorism to the extreme in the law of purification. Sorcery was prevalent in the basin of the Helmend river, and the Parsis were powerful in Kabul, which is a Zoroastrian way of saying that the Hindu civilization prevailed in those parts, which in fact in the two centuries before and after Christ were known as White India, and remained more Indian than Iranian till the Mussulman conquest.

[2] Or Spitamide. Zarathushtra was descended from Spitama at the fifth generation.

[3] "Every one fancies that the land where he was born and has been brought up is the best and fairest land that I have created."—Commentary.

[4] Airyanem Vaego, Iran-Veg, is the holy land of Zoroastrianism: Zoroaster was born and founded his religion there: the first animal

Daitya.[5] Thereupon came Angra Mainyu, who is all death, and he counter-created the serpent in the river [6] and Winter, a work of the Daevas.[7]

4. There are ten winter months there, two summer months; and those are cold for the waters, cold for the earth, cold for the trees. Winter falls there, the worst of all plagues.

5. The second of the good lands and countries which I, Ahura Mazda, created, was the plain which the Sughdhas inhabit.[8]

Thereupon came Angra Mainyu, who is all death, and he counter-created the locust,[9] which brings death unto cattle and plants.

6. The third of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Mouru.[10]

Thereupon came Angra Mainyu, who is all death, and he counter-created plunder and sin.[11]

couple appeared there. From its name, "the Iranian seed," it seems to have been considered as the original seat of the Iranian race. It has been generally supposed to belong to Eastern Iran, like the provinces which are enumerated after it, chiefly on account of the name of its river, the Vanguhi Daitya, which was in the Sassanian times (as Veh) the name of the Oxus. But the Bundahish distinctly states that Iran-Veg is "bordering upon Adarbaigan."

5 The Vanguhi Daitya, belonging to Arran, must be the modern Aras (the classic Araxes).

6 "There are many *Khrafstras* in the Daitik, as it is said, The Daitik full of *Khrafstras*." Snakes abound on the banks of the Araxes (Morier, "A Second Journey," p. 250) nowadays as much as in the time of Pompeius, to whom they barred the way from Albania to Hyrcania.

7 Arran (Karabagh) is celebrated for its cold winter as well as for its beauty. At the Nauroz (first day of spring) the fields still lie under the snow. The temperature does not become milder before the second fortnight of April; no flower is seen before May. Summer, which is marked by the migration of the nomads from the plain to the mountains, begins about the 20th of June and ends in the middle of August.

8 Sogdiana province.

9 "The plague that fell to that country was the bad locust: it devours the plants and death comes to the cattle."—Gr. Bund.

10 Margu; Merv.

11 Doubtful.—The Gr. Bund has: "The plague that fell to that country was the coming and going of troops: for there is always there an evil concourse of horsemen, thieves, robbers, and heretics, who speak untruth and oppress the righteous."—Merv continued to be the resort of Turanian plunderers till the recent Russian annexation.

7. The fourth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Bakhdhi [12] with high-lifted banners.

Thereupon came Angra Mainyu, who is all death, and he counter-created the ants and the ant-hills.

8. The fifth of the good lands and countries which I, Ahura Mazda, created, was Nisaya,[13] that lies between Mouru and Bakhdhi.

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of unbelief.[14]

9. The sixth of the good lands and countries which I, Ahura Mazda, created, was the house-deserting Haroyu.[15]

Thereupon came Angra Mainyu, who is all death, and he counter-created tears and wailing.[16]

10. The seventh of the good lands and countries which I, Ahura Mazda, created, was Vaekereta,[17] of the evil shadows.

Thereupon came Angra Mainyu, who is all death, and he counter-created the Pairika Knathaiti, who clave unto Keresaspa.[18]

11. The eighth of the good lands and countries which I,

12 Bakhtri; Balkh.

13 By contradistinction to other places of the same name. There was a Nisaya, in Media, where Darius put to death the Mage Gaumata.

14 There are people there "who doubt the existence of God."—Commentary.

15 Haroyu is modern Herat. "The house-deserting *Hare:* because there, when a man dies in a house, the people of the house leave it and go. We keep the ordinances for nine days or a month: they leave the house and absent themselves from it for nine days or a month."—Gr. Bund.

16 "The tears and wailing for the dead," the *voceros.* The tears shed over a dead man grow to a river that prevents his crossing the Kinvat bridge.—Arda Viraf xvi, 7, 10.

17 Vaekereta, an older name of Kabul.

18 The *Pairika,* in Zoroastrian mythology, symbolizes idolatry. The land of Kabul, till the Mussulman invasion, belonged to the Indian civilization and was mostly of Brahmanical and Buddhistic religion. The *Pairika Khnathaiti* will be destroyed at the end of the world by Saoshyant, the unborn son of Zarathushtra (when all false religions vanish before the true one; Vd. XIX, 5).— Sama Keresaspa, the Garshasp of later tradition, is the type of impious heroism: he let himself be seduced to the Daeva-worship, and Zoroaster saw him punished in hell for his contempt of Zoroastrian observances.

Ahura Mazda, created, was Urva of the rich pastures.[19]

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of pride.[20]

12. The ninth of the good lands and countries which I, Ahura Mazda, created, was Khnenta which the Vehrkanas[21] inhabit.

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the unnatural sin.[22]

13. The tenth of the good lands and countries which I, Ahura Mazda, created, was the beautiful Harahvaiti.[23]

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the burying of the dead.[24]

14. The eleventh of the good lands and countries which I, Ahura Mazda, created, was the bright, glorious Haetumant.[25]

Thereupon came Angra Mainyu, who is all death, and he counter-created the evil work of witchcraft.

15. And this is the sign by which it is known, this is that by which it is seen at once: wheresoever they may go and raise a cry of sorcery, there[26] the worst works of witchcraft

[19] Urva, according to Gr. Bund. Meshan, that is to say, Mesene, the region of lower Euphrates, famous for its fertility: it was for four centuries (from about 150 B.C. to A.D. 225), the seat of a flourishing commercial State.

[20] "The people of Meshan are proud: there are no people worse than they."— Gr. Bund.

[21] "Khnenta is a river in Vehrkana (Hyrcania)."— Commentary. Consequently the river Gorgan.

[22] See Fargard VIII, 31–32.

[23] Harauvati; corrupted into Ar-rokhag (name of the country in the Arabic literature) and Arghand (in the modern name of the river Arghand-ab).

[24] See Fargard III, 36 *seq.*

[25] The basin of the Erymanthus, now Hermend, Helmend, that is to say, the region of Saistan.

[26] In Haetumant.— "The plague created against Saistan is abundance of witchcraft: and that character appears from this, that all people from that place practise astrology; those wizards produce . . . snow, hail, spiders, and locusts."— Gr. Bund. Saistan, like Kabul, was half Indian, and Brahmans and Buddhists have the credit of being proficient in the darker sciences.

go forth. From there they come to kill and strike at heart, and they bring locusts as many as they want.

16. The twelfth of the good lands and countries which I, Ahura Mazda, created, was Ragha[27] of the three races.[28]

Thereupon came Angra Mainyu, who is all death, and he counter-created the sin of utter unbelief.[29]

17. The thirteenth of the good lands and countries which I, Ahura Mazda, created, was the strong, holy Kakhra.[30]

Thereupon came Angra Mainyu, who is all death, and he counter-created a sin for which there is no atonement, the cooking of corpses.[31]

18. The fourteenth of the good lands and countries which I, Ahura Mazda, created, was the four-cornered Varena,[32] for which was born Thraetaona, who smote Azi Dahaka.

Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women[33] and barbarian oppression.[34]

19. The fifteenth of the good lands and countries which I, Ahura Mazda, created, was the Seven Rivers.[35]

Thereupon came Angra Mainyu, who is all death, and he counter-created abnormal issues in women and excessive heat.

20. The sixteenth of the good lands and countries which

[27] Ragha, transcribed Rak and identified by the Commentary with Adarbaigan and "according to some" with Rai. There were apparently two Raghas, one in Atropatene, another in Media.

[28] "That means that the three classes, priests, warriors, and husbandmen, were well organized there."— Commentary and Gr. Bund.

[29] "They doubt themselves and cause other people to doubt."— Commentary.

[30] There were two towns of that name (Karkh), one in Khorasan, and the other in Ghaznin.

[31] "Cooking a corpse and eating it. They cook foxes and weasels and eat them."— Gr. Bund. See Fargard VIII, 73–74.

[32] Varn, identified by the Commentary, either with Tabaristan or Gilan. "Four-cornered." Tabaristan has rudely the shape of a quadrilateral.

[33] Fargard XVI, 11 *seq.*

[34] The aborigines of the Caspian littoral were Anarian savages, the so-called "Demons of Mazana."

[35] *Hapta hindava*, the basin of the affluents of the Indus, formerly called Hind, by contradistinction to Sindh, the basin of the lower river.

I, Ahura Mazda, created, was the land by the sources of the Rangha,[36] where people live who have no chiefs.[37]

Thereupon came Angra Mainyu, who is all death, and he counter-created Winter,[38] a work of the Daevas.[39]

21. There are still other lands and countries,[40] beautiful and deep, longing and asking for the good, and bright.

FARGARD II.— (THE FLOOD)[1]

The Legend of Yima or Gamshed.

I

1. Zarathushtra asked Ahura Mazda:

O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

[36] The basin of the upper Tigris (Rangha or Arvand, the Tigris).

[37] "People who do not hold the chief for a chief."— Commentary.

[38] The severe winters in the upper valleys of the Tigris.

[39] The Vendidad Sada has here: *taozyaka danheus aiwistara*, which the Gr. Bund. understands as: "and the Tajik (the Arabs) are oppressive there."

[40] "Some say: Persis."— Commentary.

[1] This Fargard may be divided into two parts.

First part (1–20). Ahura Mazda proposes to Yima, the son of Vivanghat, to receive the law from him and to bring it to men. On his refusal, he bids him keep his creatures and make them prosper. Yima accordingly makes them thrive and increase, keeps death and disease away from them, and three times enlarges the earth, which had become too narrow for its inhabitants.

Second part (21 to the end). On the approach of a dire winter, which is to destroy every living creature, Yima, being advised by Ahura, builds a Vara to keep there the finest representatives of every kind of animals and plants, and they live there a life of perfect happiness.

It is difficult not to acknowledge in the latter legend a Zoroastrian adaptation of the deluge, whether it was borrowed from the Bible or from the Chaldean mythology. The similitude is so striking that it did not escape the Mussulmans, and Macoudi states that certain authors place the date of the deluge in the time of Gamshed. There are essential and necessary differences between the two legends, the chief one being that in the monotheistic narration the deluge is sent as a punishment from God, whereas in the dualistic version it is a plague from the Daevas: but the core of the two legends is the same: the hero in both is a righteous man who, forewarned by God, builds a refuge to receive choice specimens of mankind, intended some day to replace an imperfect humanity, destroyed by a universal calamity.

Who was the first mortal, before myself, Zarathushtra, with whom thou, Ahura Mazda, didst converse, whom thou didst teach the Religion of Ahura, the Religion of Zarathushtra?

2. Ahura Mazda answered:

The fair Yima, the good shepherd,[2] O holy Zarathushtra! he was the first mortal before thee, Zarathushtra, with whom I, Ahura Mazda, did converse, whom I taught the Religion of Ahura, the Religion of Zarathushtra.

3. Unto him, O Zarathushtra, I Ahura Mazda, spake, saying: "Well, fair Yima, son of Vivanghat, be thou the preacher and the bearer of my Religion!"

And the fair Yima, O Zarathushtra, replied unto me, saying:

"I was not born, I was not taught to be the preacher and the bearer of thy Religion."

4. Then I, Ahura Mazda, said thus unto him, O Zarathushtra:

"Since thou dost not consent to be the preacher and the bearer of my Religion, then make thou my world increase, make my world grow: consent thou to nourish, to rule, and to watch over my world."

5. And the fair Yima replied unto me, O Zarathushtra, saying:

"Yes! I will make thy world increase, I will make thy world grow. Yes! I will nourish, and rule, and watch over thy world. There shall be, while I am king, neither cold wind nor hot wind, neither disease nor death."

7.[3] Then I, Ahura Mazda, brought two implements unto him: a golden seal and a poniard inlaid with gold.[4] Behold, here Yima bears the royal sway!

8. Thus, under the sway of Yima, three hundred winters

[2] "His being a good shepherd means that he held in good condition herds of men and herds of animals."— Commentary.

[3] Section 6 is composed of unconnected Zend quotations, which are no part of the text and are introduced by the commentator for the purpose of showing that "although Yima did not teach the law and train pupils, he was nevertheless a faithful and a holy man, and rendered men holy too."

[4] As the symbol and the instrument of sovereignty.

passed away, and the earth was replenished with flocks and herds, with men and dogs and birds, and with red blazing fires, and there was room no more for flocks, herds, and men.

9. Then I warned the fair Yima, saying: "O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds, and of red blazing fires, and there is room no more for flocks, herds, and men."

10. Then Yima stepped forward, in light,[5] southward,[6] on the way of the sun, and afterward he pressed the earth with the golden seal, and bored it with the poniard, speaking thus:

"O Spenta Armaiti,[7] kindly open asunder and stretch thyself afar, to bear flocks and herds and men."

11. And Yima made the earth grow larger by one-third than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

12. Thus, under the sway of Yima, six hundred winters passed away, and the earth was replenished with flocks and herds, with men and dogs and birds and with red blazing fires, and there was room no more for flocks, herds, and men.

13. And I warned the fair Yima, saying: "O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds and of red blazing fires, and there is room no more for flocks, herds, and men."

14. Then Yima stepped forward, in light, southward, on the way of the sun, and afterward he pressed the earth with the golden seal, and bored it with the poniard, speaking thus:

"O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men."

15. And Yima made the earth grow larger by two-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

16. Thus, under the sway of Yima, nine hundred winters passed away, and the earth was replenished with flocks and

[5] That is to say, his body being all resplendent with light.

[6] The warm South is the region of Paradise; the North is the seat of the cold winds, of the demons and hell.

[7] The Genius of the Earth.

herds, with men and dogs and birds, and with red blazing fires, and there was room no more for flocks, herds, and men.

17. And I warned the fair Yima, saying: "O fair Yima, son of Vivanghat, the earth has become full of flocks and herds, of men and dogs and birds, and of red blazing fires, and there is room no more for flocks, herds, and men."

18. Then Yima stepped forward, in light, southward, on the way of the sun, and afterward he pressed the earth with the golden seal, and bored it with the poinard, speaking thus:

"O Spenta Armaiti, kindly open asunder and stretch thyself afar, to bear flocks and herds and men."

19. And Yima made the earth grow larger by three-thirds than it was before, and there came flocks and herds and men, at their will and wish, as many as he wished.

II

21.[8] The Maker, Ahura Mazda, called together a meeting of the celestial Yazatas in the Airyana Vaego of high renown, by the Vanguhi Daitya.[9]

The fair Yima, the good shepherd, called together a meeting of the best of the mortals,[10] in the Airyana Vaego of high renown, by the Vanguhi Daityu.

To that meeting came Ahura Mazda, in the Airyana Vaego of high renown, by the Vanguhi Daitya; he came together with the celestial Yazatas.

To that meeting came the fair Yima, the good shepherd, in the Airyana Vaego of high renown, by the Vanguhi Daitya; he came together with the best of the mortals.

22. And Ahura Mazda spake unto Yima, saying:

"O fair Yima, son of Vivanghat! Upon the material world the evil winters are about to fall, that shall bring the fierce, deadly frost; upon the material world the evil winters are about to fall, that shall make snow-flakes fall thick, even an *aredvi* deep on the highest tops of mountains.

[8] Section 20 belongs to the Commentary.

[9] See Fargard I, notes to section 3.

[10] The best types of mankind, chosen to live in the Var and repeople the earth when the Var opens.

23. "And the beasts that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale shall take shelter in underground abodes.

24. "Before that winter, the country would bear plenty of grass for cattle, before the waters had flooded it. Now after the melting of the snow, O Yima, a place wherein the footprint of a sheep may be seen will be a wonder in the world.

25. "Therefore make thee a Vara, long as a riding-ground on every side of the square,[11] and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires.[12]

"Therefore make thee a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

26. "There thou shalt make waters flow in a bed a *hathra* long; there thou shalt settle birds, on the green that never fades, with food that never fails. There thou shalt establish dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

27. "Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

28. "Thither thou shalt bring the seeds of every kind of tree, of the highest of size and sweetest of odor on this earth; thither thou shalt bring the seeds of every kind of fruit, the best of savor and sweetest of odor. All those seeds shalt thou bring, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

29. "There shall be no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no

[11] "Two *hathras* long on every side."— Commentary. A *hathra* is about a mile.

[12] That is to say, specimens of each species.

leprous to be pent up,[13] nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.[14]

30. "In the largest part of the place thou shalt make nine streets, six in the middle part, three in the smallest. To the streets of the largest part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred.[15] That Vara thou shalt seal up with thy golden seal, and thou shalt make a door, and a window self-shining within."

31. Then Yima said within himself: "How shall I manage to make that Vara which Ahura Mazda has commanded me to make?"

And Ahura Mazda said unto Yima: "O fair Yima, son of Vivanghat! Crush the earth with a stamp of thy heel, and then knead it with thy hands, as the potter does when kneading the potter's clay."[16]

32. And Yima did as Ahura Mazda wished; he crushed the earth with a stamp of his heel, he kneaded it with his hands, as the potter does when kneading the potter's clay.[17]

33. And Yima made a Vara, long as a riding-ground on every side of the square. There he brought the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires. He made a Vara, long as a riding-ground on every side of the square, to be an abode for men; a Vara, long as a riding-ground on every side of the square, for oxen and sheep.

34. There he made waters flow in a bed a *hathra* long; there he settled birds, on the green that never fades, with food

[13] "A man, afflicted with leprosy, is not allowed to enter a town and mix with the other Persians."— Herod. I, 138. He was supposed to have sinned against the sun. Ctesias has a tale of how Magabyzes escaped his enemies by simulating leprosy.

[14] In order that the new mankind may be exempt from all moral and physical deformities.

[15] This division of the Var into three quarters very likely answers the distinction of the three classes.

[16] In the Shah Nameh Gamshid teaches the Divs to make and knead clay "by mixing the earth with water"; and they build palaces at his bidding. It was his renown, both as a wise king and a great builder, that caused the Mussulmans to identify him with Solomon.

[17] From the Vendidad Sada.

that never fails. There he established dwelling-places, consisting of a house with a balcony, a courtyard, and a gallery.

35. There he brought the seeds of men and women, of the greatest, best, and finest on this earth; there he brought the seeds of every kind of cattle, of the greatest, best, and finest on this earth.

36. There he brought the seeds of every kind of tree, of the highest of size and sweetest of odor on this earth; there he brought the seeds of every kind of fruit, the best of savor and sweetest of odor. All those seeds he brought, two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Vara.

37. And there were no humpbacked, none bulged forward there; no impotent, no lunatic; no one malicious, no liar; no one spiteful, none jealous; no one with decayed tooth, no leprous to be pent up, nor any of the brands wherewith Angra Mainyu stamps the bodies of mortals.

38. In the largest part of the place he made nine streets, six in the middle part, three in the smallest. To the streets of the largest part he brought a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Vara he sealed up with the golden ring, and he made a door, and a window self-shining within.

39. O Maker of the material world, thou Holy One! What are the lights that give light in the Vara which Yima made?

40. Ahura Mazda answered: "There are uncreated lights and created lights.[18] The one thing missed there is the sight of the stars, the moon, and the sun, and a year seems only as a day.

41. "Every fortieth year, to every couple two are born, a male and a female. And thus it is for every sort of cattle. And the men in the Vara which Yima made live the happiest life."

42. O Maker of the material world, thou Holy One!

[18] The endless light, which is eternal, and artificial lights.

Who is he who brought the Religion of Mazda into the Vara which Yima made?

Ahura Mazda answered: "It was the bird Karshipta,[19] O holy Zarathushtra!"

43. O Maker of the material world, thou Holy One! Who are the Lord and the Master there?

Ahura Mazda answered: "Urvatad-nara,[20] O Zarathushtra! and thyself, Zarathushtra."

FARGARD III.—(THE EARTH)[1]

I

1. O Maker of the material world, thou Holy One! Which is the first place where the Earth [2] feels most happy?

Ahura Mazda answered: "It is the place whereon one of the faithful steps forward, O Spitama Zarathushtra! with the log in his hand,[3] the *Baresma*[4] in his hand, the milk[5] in

[19] "The bird Karshipta dwells in the heavens: were he living on the earth, he would be the king of birds. He brought the Religion into the Var of Yima, and recites the Avesta in the language of birds."—Bund. XIX and XXIV.

[20] Zarathushtra had three sons during his lifetime, Isad-vastra, Hvarekithra, and Urvatad-nara, who were respectively the fathers and chiefs of the three classes, priests, warriors, and husbandmen. Urvatad-nara, as a husbandman, was chosen to be the *ahu* or temperal Lord of the Var, on account of the Var being underground. Zarathushtra, as a heavenly priest, was, by right, the *ratu* or Spiritual Lord in Airyana Vaego, where he founded the Religion by a sacrifice.

[1] The principal subject is, as the Pahlavi book, the Dinkard, has it:
What comforts most the Genius of the Earth (Sections 1–6)?
What discomforts most the Genius of the Earth (Sections 7–11)?
What rejoices the Earth most (Sections 12–35)?
In each of these three developments a series of five objects is considered. Series I and II, though expressed in symmetrical terms, do not answer one another: there is greater symmetry, as to the ideas, between the second series and the third. Series I and II are a dry enumeration. The third series contains two interesting digressions, one on the funeral laws, and the other on the sanctity of husbandry.

[2] "The Genius of the Earth."—Commentary.

[3] The wood for the fire-altar.

[4] The *Baresma* (now called *barsom*) is a bundle of sacred twigs which the priest holds in his hand while reciting the prayers. (See Fargard XIX, 18 *seq.* and notes.)

[5] The so-called *giv* or *givam*, one of the elements of the Haoma sacrifice.

his hand, the mortar[6] in his hand, lifting up his voice in good accord with religion, and beseeching Mithra,[7] the lord of the rolling country-side, and Rama Hvastra."[8]

2, 3. O Maker of the material world, thou Holy One! Which is the second place where the Earth feels most happy?

Ahura Mazda answered: "It is the place whereon one of the faithful erects a house with a priest within, with cattle, with a wife, with children, and good herds within; and wherein afterward the cattle continue to thrive, virtue to thrive, fodder to thrive, the dog to thrive, the wife to thrive, the child to thrive, the fire to thrive, and every blessing of life to thrive."

4. O Maker of the material world, thou Holy One! Which is the third place where the Earth feels most happy?

Ahura Mazda answered: "It is the place where one of the faithful sows most corn, grass, and fruit, O Spitama Zarathushtra! where he waters ground that is dry, or drains ground that is too wet."[9]

5. O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels most happy?

Ahura Mazda answered: "It is the place where there is most increase of flocks and herds."

6. O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels most happy?

[6] The *Havana* or mortar used in crushing the *Haoma* or *Hom*.

[7] Mithra, the Persian Apollo, sometimes like him identified with the Sun, is invoked here as making the earth fertile. "Why do not you worship the Sun? King Yazdgard asked the Christians. Is he not the god who lights up with his rays all the world, and through whose warmth the food of men and cattle grows ripe?" (Elisaeus.)

[8] The god that gives food its savor: he is an acolyte to Mithra.

[9] Under the Achaemanian kings countrymen who brought water to places naturally dry received the usufruct of the ground for five generations. But for those underground canals (called *Kanats*), which bring water from the mountains all through the Iranian desert, Persia would starve.

Ahura Mazda answered: "It is the place where flocks and herds yield most dung."

II

7. O Maker of the material world, thou Holy One! Which is the first place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the neck of Arezura,[10] whereon the hosts of fiends rush forth from the burrow of the Druj." [11]

8. O Maker of the material world, thou Holy One! Which is the second place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the place wherein most corpses of dogs and of men lie buried." [12]

9. O Maker of the material world, thou Holy One! Which is the third place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the place whereon stand most of those Dakhmas on which the corpses of men are deposited." [13]

10. O Maker of the material world, thou Holy One! Which is the fourth place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the place wherein are most burrows of the creatures of Angra Mainyu." [14]

11. O Maker of the material world, thou Holy One! Which is the fifth place where the Earth feels sorest grief?

Ahura Mazda answered: "It is the place whereon the wife and children of one of the faithful, O Spitama Zarathushtra! are driven along the way of captivity, the dry, the dusty way, and lift up a voice of wailing."

[10] The neck of Arezura is "a mount at the gate of hell, whence the demons rush forth."— Bund. XII, 8. Arezura was a fiend, son of Ahriman, who was killed by the first man, Gayomard.

[11] Hell, the Druj being assimilated to a burrowing *Khrafstra*. Compare Fargard VII, 24.

[12] "It is declared in the good religion, that, when they conceal a corpse beneath the ground, Spendarmad, the archangel, shudders; it is just as severe as a serpent or scorpion would be to any one in a sleeping-garment, and it is also just like that to the ground."

[13] With regard to Dakhmas, see Fargard VI, 45. "Nor is the Earth happy at that place whereon stands a Dakhma with corpses upon it; for that patch of ground will never be clean again till the day of resurrection.

[14] "Where there are most *Khrafstras*" (noxious animals).

III

12. O Maker of the material world, thou Holy One. Who is the first that rejoices the Earth with greatest joy?

Ahura Mazda answered: "It is he who digs out of it most corpses of dogs and men."

13. O Maker of the material world, thou Holy One! Who is the second that rejoices the Earth with greatest joy?

Ahura Mazda answered: "It is he who pulls down most of those Dakhmas on which the corpses of men are deposited."

14. Let no man alone by himself [15] carry a corpse. If a man alone by himself carry a corpse, the Nasu [16] rushes upon him, to defile him, from the nose of the dead, from the eye, from the tongue, from the jaws, from the sexual organs, from the hinder parts. This Druj Nasu falls upon him, stains him even to the ends of the nails, and he is unclean, thenceforth, forever and ever.

15. O Maker of the material world, thou Holy One! What shall be the place of that man who has carried a corpse alone?

Ahura Mazda answered: "It shall be the place on this earth wherein are least water and fewest plants, whereof the ground is the cleanest and the driest and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of *Baresma,* and by the faithful."

16. O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of *Baresma?* How far from the faithful?

17. Ahura Mazda answered: "Thirty paces from the fire,

[15] No ceremony in general can be performed by one man alone. It is never good that the faithful should be alone, as the fiend is always lurking about, ready to take advantage of any moment of inattention. If the faithful be alone, there is no one to make up for any negligence and to prevent mischief arising from it.

[16] The word *Nasu* has two meanings: it means either the corpse or the corpse-demon (the Druj Nasu, that is to say, the demon who takes possession of the dead body and makes his presence felt by the decomposition of the body and infection).

thirty paces from the water, thirty paces from the consecrated bundles of *Baresma,* three paces from the faithful.

18, 19. " There, on that place, shall the worshipers of Mazda erect an enclosure, and therein shall they establish him with food, therein shall they establish him with clothes, with the coarsest food and with the most worn-out clothes. That food he shall live on, those clothes he shall wear, and thus shall they let him live, until he has grown to the age of a *Hana,* or of a *Zaurura,* or of a *Pairista-khshudra.*[17]

20, 21. " And when he has grown to the age of a *Hana,* or of a *Zaurura,* or of a *pairista-khshudra,* then the worshipers of Mazda shall order a man strong, vigorous, and skilful, to cut the head off his neck, in his enclosure on the top of the mountain: and they shall deliver his corpse unto the greediest of the corpse-eating creatures made by the beneficent Spirit, unto the vultures, with these words: 'The man here has repented of all his evil thoughts, words, and deeds. If he has committed any other evil deed, it is remitted by his repentance: if he has committed no other evil deed, he is absolved by his repentance, forever and ever.' "

22. O Maker of the material world, thou Holy One! Who is the third that rejoices the Earth with greatest joy?

Ahura Mazda answered: " It is he who fills up most burrows of the creatures of Angra Mainyu."

23. O Maker of the material world, thou Holy One! Who is the fourth that rejoices the Earth with greatest joy?

Ahura Mazda answered: " It is he who sows most corn, grass, and fruit, O Spitama Zarathushtra! who waters ground that is dry, or drains ground that is too wet.

24. " Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman, like a well-shapen maiden who has long gone childless and wants a good husband.

25. " He who would till the earth, O Spitama Zarathush-

[17] *Hana* means, literally, " an old man "; *Zaurura,* " a man broken down by age "; *Pairista-khshudra,* " one whose seed is dried up." These words have acquired the technical meanings of " fifty, sixty, and seventy years old."

tra! with the left arm and the right, with the right arm and the left, unto him will she bring forth plenty of fruit: even as it were a lover sleeping with his bride on her bed; the bride will bring forth children, the earth will bring forth plenty of fruit.

26, 27. "He who would till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right arm and the left, unto him thus says the Earth: 'O thou man! who dost till me with the left arm and the right, with the right arm and the left, here shall I ever go on bearing, bringing forth all manner of food, bringing corn first to thee.'

28, 29. "He who does not till the earth, O Spitama Zarathushtra! with the left arm and the right, with the right and the left, unto him thus says the Earth: 'O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; the refuse and the crumbs of the bread are brought unto thee, brought by those who have profusion of wealth.'"

30. O Maker of the material world, thou Holy One! What is the food that fills the Religion of Mazda?

Ahura Mazda answered: "It is sowing corn again and again, O Spitama Zarathushtra!

31. "He who sows corn sows righteousness: he makes the Religion of Mazda walk, he suckles the Religion of Mazda; as well as he could do with a hundred man's feet, with a thousand woman's breasts, with ten thousand sacrificial formulas.

32. "When barley was created, the Daevas started up; when it grew, then fainted the Daevas' hearts; when the knots came, the Daevas groaned; when the ear came, the Daevas flew away.[18] In that house the Daevas stay, wherein wheat perishes. It is as though red-hot iron were turned about in their throats, when there is plenty of corn.

33. "Then let people learn by heart this holy saying:

[18] The general meaning of the sentence is how the Devs are broken down "by the growing, the increasing, and the ripening of the corn."

'No one who does not eat has strength to do heavy works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away.'"

34. O Maker of the material world, thou Holy One! Who is the fifth that rejoices the Earth with greatest joy?

Ahura Mazda answered: "It is he who kindly and piously gives [19] to one of the faithful who tills the earth, O Spitama Zarathushtra!

35. "He who would not kindly and piously give to one of the faithful who tills the earth, O Spitama Zarathushtra! Spenta Armaiti [20] will throw him down into darkness, down into the world of woe, the world of hell, down into the deep abyss."

IV

36. O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within half a year, what is the penalty that he shall pay?

Ahura Mazda answered: "Five hundred stripes with the *Aspahe-astra,* five hundred stripes with the *Sraosho-karana.*"

37. O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within a year, what is the penalty that he shall pay?

Ahura Mazda answered: "A thousand stripes with the *Aspahe-astra,* a thousand stripes with the *Sraosho-karana.*"

38. O Maker of the material world, thou Holy One! If a man shall bury in the earth either the corpse of a dog or the corpse of a man, and if he shall not disinter it within the second year, what is the penalty for it? What is the atonement for it? What is the cleansing from it?

39. Ahura Mazda answered: "For that deed there is nothing that can pay, nothing that can atone, nothing that can cleanse from it; it is a trespass for which there is no atonement, forever and ever."

[19] The *Asho-dad* or alms. This clause is from the Vendidad Sada.
[20] The Genius of the Earth offended.

40. When is it so?

"It is so, if the sinner be a professor of the Religion of Mazda, or one who has been taught in it.

"But if he be not a professor of the Religion of Mazda, nor one who has been taught in it, then his sin is taken from him, if he makes confession of the Religion of Mazda and resolves never to commit again such forbidden deeds.

41. "The Religion of Mazda indeed, O Spitama Zarathushtra! takes away from him who makes confession of it the bonds of his sin; it takes away the sin of breach of trust; it takes away the sin of murdering one of the faithful; it takes away the sin of burying a corpse; it takes away the sin of deeds for which there is no atonement; it takes away the worst sin of usury; it takes away any sin that may be sinned.

42. "In the same way the Religion of Mazda, O Spitama Zarathushtra! cleanses the faithful from every evil thought, word, and deed, as a swift-rushing mighty wind cleanses the plain.

"So let all the deeds he doeth be henceforth good, O Zarathushtra! a full atonement for his sin is effected by means of the Religion of Mazda."

FARGARD IV.— (THE LAW)[1]

Contracts and Outrages

I

1. He that does not restore a loan to the man who lent it steals the thing and robs the man.[2] This he doeth every day, every night, as long as he keep in his house his neighbor's property, as though it were his own.[3]

[1] This Fargard is the only one in the Vendidad that deals strictly with legal objects.

[2] "He is a thief when he takes with a view not to restore; he is a robber when, being asked to restore, he answers, I will not."— Commentary.

[3] Every moment that he holds it unlawfully, he steals it anew. "The basest thing with Persians is to lie; the next to it is to be in debt, for this reason among many others, that he who is so must needs sink to lying at last."— Herod. I, 183.

I a

2. O Maker of the material world, thou Holy One! How many in number are thy contracts, O Ahura Mazda?

Ahura Mazda answered: "They are six in number, O holy Zarathushtra. The first is the word-contract; the second is the hand-contract; the third is the contract to the amount of a sheep; the fourth is the contract to the amount of an ox; the fifth is the contract to the amount of a man; the sixth is the contract to the amount of a field, a field in good land, a fruitful one, in good bearing."

3. The word-contract is fulfilled by words of mouth.

It is canceled by the hand-contract; he shall give as damages the amount of the hand-contract.

4. The hand-contract is canceled by the sheep-contract; he shall give as damages the amount of the sheep-contract.

The sheep-contract is canceled by the ox-contract; he shall give as damages the amount of the ox-contract.

The ox-contract is canceled by the man-contract; he shall give as damages the amount of the man-contract.

The man-contract is canceled by the field-contract; he shall give as damages the amount of the field-contract.

5. O Maker of the material world, thou Holy One! If a man break the word-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabanazdistas[4] answerable for three hundred years."[5]

6. O Maker of the material world, thou Holy One! If a man break the hand-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabanazdistas answerable for six hundred years."

7. O Maker of the material world, thou Holy One! If a

[4] The next of kin to the ninth degree.

[5] See section 11. This passage seems to have puzzled tradition. The Commentary says, "How long, how many years, has one to fear for the breach of a word-contract? — the Nabanazdistas have to fear for three hundred years"; but it does not explain further the nature of that fear; it only tries to reduce the circle of that liability to narrower limits.

man break the sheep-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabanazdistas answerable for seven hundred years."

8. O Maker of the material world, thou Holy One. If a man break the ox-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabanazdistas answerable for eight hundred years."

9. O Maker of the material world, thou Holy One! If a man break the man-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabanazdistas answerable for nine hundred years."

10. O Maker of the material world, thou Holy One! If a man break the field-contract, how many are involved in his sin?

Ahura Mazda answered: "His sin makes his Nabanazdistas answerable for a thousand years."

11. O Maker of the material world, thou Holy One! If a man break the word-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Three hundred stripes with the *Aspahe-astra,* three hundred stripes with the *Sraosho-karana.*"

12. O Maker of the material world, thou Holy One! If a man break the hand-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Six hundred stripes with the *Aspahe-astra,* six hundred stripes with the *Sraosho-karana.*"

13. O Maker of the material world, thou Holy One! If a man break the sheep-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Seven hundred stripes with the *Aspahe-astra,* seven hundred stripes with the *Sraosho-karana.*"

14. O Maker of the material world, thou Holy One! If a

man break the ox-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Eight hundred stripes with the *Aspahe-astra,* eight hundred stripes with the *Sraosho-karana.*"

15. O Maker of the material world, thou Holy One! If a man break the man-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "Nine hundred stripes with the *Aspahe-astra,* nine hundred stripes with the *Sraosho-karana.*"

16. O Maker of the material world, thou Holy One! If a man break the field-contract, what is the penalty that he shall pay?

Ahura Mazda answered: "A thousand stripes with the *Aspahe-astra,* a thousand stripes with the *Sraosho-karana.*"

II a

17. If a man rise up with a weapon in his hand, it is an *Agerepta.*[6] If he brandish it, it is an *Avaoirista.* If he actually smite a man with malicious aforethought, it is an *Aredus.* Upon the fifth *Aredus* he becomes a *Peshotanu.*

18. O Maker of the material world, thou Holy One! He that committeth an *Agerepta,* what penalty shall he pay?

Ahura Mazda answered: "Five stripes with the *Aspahe-astra,* five stripes with the *Sraosho-karana;*

"On the second *Agerepta,* ten stripes with the *Aspahe-astra,* ten stripes with the *Sraosho-karana;*

"On the third, fifteen stripes with the *Aspahe-astra,* fifteen stripes with the *Sraosho-karana;*

[6] In this paragraph are defined the first three of the eight outrages with which the rest of the Fargard deals. Only these three are defined, because they are designated by technical terms. We subjoin the definitions of them found in Sanskrit:

Agerepta, "seizing," is when a man seizes a weapon with a view to smite another.

Avaoirista, "brandishing," is when a man brandishes a weapon with a view to smite another.

Aredus is when a man actually smites another with a weapon, but without wounding him, or inflicts a wound which is healed within three days.

19. "On the fourth, thirty stripes with the *Aspahe-astra,* thirty stripes with the *Sraosho-karana;*

"On the fifth, fifty stripes with the *Aspahe-astra,* fifty stripes with the *Sraosho-karana;*

"On the sixth, sixty stripes with the *Aspahe-astra,* sixty stripes with the *Sraosho-karana;*

"On the seventh, ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*"

20. If a man commit an *Agerepta* for the eighth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

21. If a man commit an *Agerepta,* and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

22. O Maker of the material world, thou Holy One! If a man commit an *Avaoirista,* what penalty shall he pay?

Ahura Mazda answered: "Ten stripes with the *Aspahe-astra,* ten stripes with the *Sraosho-karana;*

"On the second *Avaoirista,* fifteen stripes with the *Aspahe-astra,* fifteen stripes with the *Sraosho-karana.*

23. "On the third, thirty stripes with the *Aspahe-astra,* thirty stripes with the *Sraosho-karana;*

"On the fourth, fifty stripes with the *Aspahe-astra,* fifty stripes with the *Sraosho-karana;*

"On the fifth, seventy stripes with the *Aspahe-astra,* seventy stripes with the *Sraosho-karana;*

"On the sixth, ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*"

24. O Maker of the material world, thou Holy One! If a man commit an *Avaoirista* for the seventh time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hun-

dred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

25. O Maker of the Material world, thou Holy One! If a man commit an *Avaoirista,* and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

26. O Maker of the material world, thou Holy One! If a man commit an *Aredus,* what penalty shall he pay?

Ahura Mazda answered: "Fifteen stripes with the *Aspahe-astra,* fifteen stripes with the *Sraosho-karana.*

27. "On the second *Aredus,* thirty stripes with the *Aspahe-astra,* thirty stripes with the *Sraosho-karana;*

"On the third, fifty stripes with the *Aspahe-astra,* fifty stripes with the *Sraosho-karana;*

"On the fourth, seventy stripes with the *Aspahe-astra,* seventy stripes with the *Sraosho-karana;*

"On the fifth, ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*"

28. O Maker of the material world, thou Holy One! If a man commit an *Aredus* for the sixth time, without having atoned for the preceding, what penalty shall he pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

29. O Maker of the material world, thou Holy One! If a man commit an *Aredus,* and refuse to atone for it, what penalty shall he pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

30. O Maker of the material world, thou Holy One! If a man smite another and hurt him sorely, what is the penalty that he shall pay?

31. Ahura Mazda answered: "Thirty stripes with the *Aspahe-astra,* thirty stripes with the *Sraosho-karana;*

"The second time, fifty stripes with the *Aspahe-astra,* fifty stripes with the *Sraosho-karana;*

"The third time, seventy stripes with the *Aspahe-astra,* seventy stripes with the *Sraosho-karana;*

"The fourth time, ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*"

32. If a man commit that deed for the fifth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

33. If a man commit that deed and refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

34. O Maker of the material world, thou Holy One! If a man smite another so that the blood come, what is the penalty that he shall pay?

Ahura Mazda answered: "Fifty stripes with the *Aspahe-astra,* fifty stripes with the *Sraosho-karana;*

"The second time, seventy stripes with the *Aspahe-astra,* seventy stripes with the *Sraosho-karana;*

"The third time, ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*"

35. If he commit that deed for the fourth time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

36. O Maker of the material world, thou Holy One! If a man smite another so that the blood come, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

37. O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, what is the penalty that he shall pay?

Ahura Mazda answered: "Seventy stripes with the *Aspahe-astra,* seventy stripes with the *Sraosho-karana;*

"The second time, ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*"

38. If he commit that deed for the third time, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

39. O Maker of the material world, thou Holy One! If a man smite another so that he break a bone, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

40. O Maker of the material world, thou Holy One. If a man smite another so that he give up the ghost, what is the penalty that he shall pay?

Ahura Mazda answered: "Ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*"

41. If he commit that deed again, without having atoned for the preceding, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

42. O Maker of the material world, thou Holy One! If a man smite another so that he give up the ghost, and if he refuse to atone for it, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

43. And they shall thenceforth in their doings walk after the way of holiness, after the word of holiness, after the ordinance of holiness.

III a [7]

44. If men of the same faith, either friends or brothers, come to an agreement together, that one may obtain from the other, either goods,[8] or a wife,[9] or knowledge, let him who desires goods have them delivered to him; let him who desires a wife receive and wed her; let him who desires knowledge be taught the holy word,

45. during the first part of the day and the last, during the first part of the night and the last, that his mind may be increased in intelligence and wax strong in holiness. So shall he sit up, in devotion and prayers, that he may be increased in intelligence: he shall rest during the middle part of the day, during the middle part of the night, and thus shall he continue until he can say all the words which former *Aethrapaitis* [10] have said.

IV a

46. Before the boiling water publicly prepared,[11] O Spitama Zarathushtra! let no one make bold to deny having received from his neighbor the ox or the garment in his possession.

III b

47.[12] Verily I say it unto thee, O Spitama Zarathushtra! the man who has a wife is far above him who lives in continence; he who keeps a house is far above him who has none;

[7] We return here to contracts; the logical place of Sections 44–45 would be after Section 16.

[8] The analysis of the Vendidad in the Dinkard has here: "a proof that one professes the Religion well is to grant bountifully to the brethren in the faith any benefit they may ask for."

[9] Woman is an object of contract, like cattle or fields: she is disposed of by contracts of the fifth sort, being more valuable than cattle and less so than fields. She is sold by her father or her guardian, often from the cradle.

[10] A teaching priest.

[11] This clause is intended against false oaths taken in the so-called *Var*-ordeal (see section 54 n.). It ought to be placed before section 49 *bis*, where the penalty for a false oath is given.

[12] Sections 47–49 are a sort of commentary to the beginning of section 44.

he who has children is far above the childless man;[13] he who has riches is far above him who has none.

48. And of two men, he who fills himself with meat receives in him Vohu Mano[14] much better than he who does not do so;[15] the latter is all but dead; the former is above him by the worth of an *Asperena*,[16] by the worth of a sheep, by the worth of an ox, by the worth of a man.[17]

49. This man can strive against the onsets of Asto-vidhotu;[18] he can strive against the well-darted arrow; he can strive against the winter fiend, with thinnest garment on; he can strive against the wicked tyrant and smite him on the head; he can strive against the ungodly fasting Ashemaogha.

IV b

49 (*bis*). On the very first time when that deed[19] has been done, without waiting until it is done again,

50. Down there[20] the pain for that deed shall be as hard as any in this world: even as if one should cut off the limbs from his perishable body with knives of brass, or still worse;

51. Down there the pain for that deed shall be as hard

[13] "In Persia there are prizes given by the king to those who have most children."— Herod. I, 136. "He who has no child, the bridge of Paradise shall be barred to him. The first question the angels there will ask him is, whether he has left in this world a substitute for himself; if the answer be, No, they will pass by and he will stay at the head of the bridge, full of grief and sorrow."— Saddar 18. The primitive meaning of this belief is explained by Brahmanical doctrine; the man without a son falls into hell, because there is nobody to pay him the family worship.

[14] Vohu Mano is at the same time the god of good thoughts and the god of cattle.

[15] "There are people who strive to pass a day without eating, and who abstain from any meat; we strive too and abstain, namely, from any sin in deed, thought, or word . . . in other religions, they fast from bread; in ours, we fast from sin."— Saddar 83.

[16] A *dirhem*.

[17] Or: "is worth an *Asperena*, worth a sheep, worth an ox, worth a man," which means, according to the Commentary: "deserves the gift of an *Asperena*, of a sheep's value, an ox's value, a man's value."

[18] Asto-vidhotu, the demon of death (Fargard V, 8). The man who eats well has greater vitality.

[19] The taking of a false oath. Compare section 46.

[20] In hell.

as any in this world: even as if one should nail his perishable body with nails of brass, or still worse;

52. Down there the pain for that deed shall be as hard as any in this world: even as if one should by force throw his perishable body headlong down a precipice a hundred times the height of a man, or still worse;

53. Down there the pain for that deed shall be as hard as any in this world: even as if one should by force impale his perishable body, or still worse;

54. Down there the pain for his deed shall be as hard as any in this world: to wit, the deed of a man, who, knowingly lying, confronts the brimstoned, golden,[21] truth-knowing water with an appeal unto Rashnu[22] and a lie unto Mithra.

55. O Maker of the material world, thou Holy One! He who, knowingly lying, confronts the brimstoned, golden, truth-knowing water with an appeal unto Rashnu and a lie unto Mithra, what is the penalty that he shall pay?

Ahura Mazda answered: "Seven hundred stripes with the *Aspahe-astra,* seven hundred stripes with the *Sraosho-karana.*"

FARGARD V.— (UNCLEANNESS)[1]

I a

1. There dies a man in the depths of the vale: a bird takes flight from the top of the mountain down into the depths of the vale, and it feeds on the corpse of the dead man there: then, up it flies from the depths of the vale to the top of the mountain: it flies to some one of the trees there, of the hard-wooded or the soft-wooded, and upon that tree it vomits and deposits dung.

2. Now, lo! here is a man coming up from the depths of

[21] The water before which the oath is taken contains some incense, brimstone, and molten gold.

[22] The god of truth.

[1] This chapter and the following ones, to the end of the twelfth, deal chiefly with uncleanness arising from the dead, and the means of removing it from men and things.

the vale to the top of the mountain; he comes to the tree whereon the bird is sitting; from that tree he intends to take wood for the fire. He fells the tree, he hews the tree, he splits it into logs, and then he lights it in the fire, the son of Ahura Mazda. What is the penalty that he shall pay?

3. Ahura Mazda answered: "There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies.

4. "For were there sin upon a man for any Nasu that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one *Peshotanu,*[2] bent on the destruction of righteousness, and whose soul will cry and wail![3] so numberless are the beings that die upon the face of the earth."

I b

5. O Maker of the material world, thou Holy One! Here is a man watering a corn-field. The water streams down the field; it streams again; it streams a third time; and the fourth time, a dog, a fox, or a wolf carries some Nasu into the bed of the stream: what is the penalty that the man shall pay?

6. Ahura Mazda answered: "There is no sin upon a man for any Nasu that has been brought by dogs, by birds, by wolves, by winds, or by flies.

7. "For were there sin upon a man for any Nasu that might have been brought by dogs, by birds, by wolves, by winds, or by flies, how soon all this material world of mine would be only one *Peshotanu,* bent on the destruction of righteousness, and whose soul will cry and wail! so numberless are the beings that die upon the face of the earth."

II a

8. O Maker of the material world, thou Holy One! Does water kill?[4]

[2] "People guilty of death."— Commentary.

[3] After their death, "When the soul, crying and beaten off, is driven far away from Paradise."— Commentary.

[4] Water and fire belong to the holy part of the world, and come from

Ahura Mazda answered: "Water kills no man: Asto-vidhotu binds him, and, thus bound,[5] Vayu carries him off; and the flood takes him up, the flood takes him down, the flood throws him ashore; then birds feed upon him. When he goes away, it is by the will of Fate he goes."

II b

9. O Maker of the material world, thou Holy One! Does fire kill?

Ahura Mazda answered: "Fire kills no man: Asto-vidhotu binds him, and, thus bound, Vayu carries him off; and the fire burns up life and limb. When he goes away, it is by the will of Fate he goes."

III

10. O Maker of the material world, thou Holy One! If the summer is past and the winter has come, what shall the worshipers of Mazda do?

Ahura Mazda answered: "In every house, in every borough, they shall raise three rooms for the dead."

11. O Maker of the material world, thou Holy One! How large shall be those rooms for the dead?

Ahura Mazda answered: "Large enough not to strike the skull of the man, if he should stand erect, or his feet or his hands stretched out: such shall be, according to the law, the rooms for the dead.

12. "And they shall let the lifeless body lie there, for two nights, or for three nights, or a month long, until the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth.

God: how then is it that they kill? "Let a Gueber light a sacred fire for a hundred years, if he once fall into it, he shall be burned." The answer was that it is not the fire nor the water that kills, but the demon of Death and Fate. "Nothing whatever that I created in the world, said Ormazd, does harm to man; it is the bad Vai that kills the man." — Gr. Rav. 124.

[5] "Asti-vahat is the bad Vai who seizes the life of man: when his hand strokes him, it is lethargy; when he casts his shadow upon him, it is fever; when he looks in his eyes, he destroys life and it is called Death."— Bund. XXVIII, 35.

13. "And as soon as the birds begin to fly, the plants to grow, the hidden floods to flow, and the wind to dry up the earth, then the worshipers of Mazda shall lay down the dead on the Dakhma, his eyes toward the sun.

14. "If the worshipers of Mazda have not, within a year, laid down the dead on the Dakhma, his eyes toward the sun, thou shalt prescribe for that trespass the same penalty as for the murder of one of the faithful; until the corpse has been rained on, until the Dakhma has been rained on, until the unclean remains have been rained on, until the birds have eaten up the corpse."

IV

15. O Maker of the material world, thou Holy One! Is it true that thou, Ahura Mazda, seizest the waters from the sea Vouru-kasha with the wind and the clouds?

16. That thou, Ahura Mazda, takest them down to the corpses?[6] that thou, Ahura Mazda, takest them down to the Dakhmas? that thou, Ahura Mazda, takest them down to the unclean remains? that thou, Ahura Mazda, takest them down to the bones? and that thou, Ahura Mazda, makest them flow back unseen? that thou, Ahura Mazda, makest them flow back to the sea Puitika?

17. Ahura Mazda answered: "It is even so as thou hast said, O righteous Zarathushtra! I, Ahura Mazda, seize the waters from the sea Vouru-kasha with the wind and the clouds.

18. "I, Ahura Mazda, take them down to the corpses; I, Ahura Mazda, take them down to the Dakhmas; I, Ahura Mazda, take them down to the unclean remains; I, Ahura Mazda, take them down to the bones; then I, Ahura Mazda, make them flow back unseen; I, Ahura Mazda, make them flow back to the sea Puitika.

19. "The waters stand there boiling, boiling up in the

[6] Zoroaster wonders that Ormazd fears so little to infringe his own laws by defiling waters with the dead. In a Ravaet, he asks him bluntly why he forbids men to take corpses to the water, while he himself sends rain to the Dakhmas.

heart of the sea Puitika, and, when cleansed there, they run back again from the sea Puitika to the sea Vouru-kasha, toward the well-watered tree, whereon grow the seeds of my plants of every kind by hundreds, by thousands, by hundreds of thousands.

20. "Those plants, I, Ahura Mazda, rain down upon the earth, to bring food to the faithful, and fodder to the beneficent cow; to bring food to my people that they may live on it, and fodder to the beneficent cow."

V

21. "This is the best, this is the fairest of all things, even as thou hast said, O pure Zarathushtra!"

With these words the holy Ahura Mazda rejoiced the holy Zarathushtra:[7] "Purity is for man, next to life, the greatest good, that purity, O Zarathushtra, that is in the religion of Mazda for him who cleanses his own self with good thoughts, words, and deeds."

22. O Maker of the material world, thou Holy One! This Law, this fiend-destroying Law of Zarathushtra,[8] by what greatness, goodness, and fairness is it great, good, and fair above all other utterances?

23. Ahura Mazda answered: "As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra.

24. "As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra.

"As high as the great tree stands above the small plants it overshadows, so high above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathushtra.

[7] "When Zoroaster saw that man is able to escape sin by performing good works, he was filled with joy."— Commentary.

[8] The Law (*Datem*), that part of the religious system of which the Vendidad is the specimen, and the object of which is the purification of man.

25. "As high as heaven is above the earth that it compasses around, so high above all other utterances is this Law, this fiend-destroying Law of Mazda.

"Therefore, he will apply to the Ratu, he will apply to the *Sraosha-varez;* whether for a *draona*-service [9] that should have been undertaken and has not been undertaken; or for a *draona* that should have been offered up and has not been offered up; or for a *draona* that should have been entrusted and has not been entrusted.

26. "The Ratu has power to remit him one-third of his penalty: if he has committed any other evil deed, it is remitted by his repentance; if he has committed no other evil deed, he is absolved by his repentance forever and ever."

VI

27. O Maker of the material world, thou Holy One! If there be a number of men resting in the same place, on the same carpet, on the same pillows, be there two men near one another, or five, or fifty, or a hundred, close by one another; and of those people one happens to die; how many of them does the Druj Nasu [10] envelop with corruption, infection, and pollution?

28. Ahura Mazda answered: "If the dead one be a priest, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eleventh and defiles the ten.

"If the dead one be a warrior, the Druj Nasu rushes forth, O Spitama Zarathushtra; she goes as far as the tenth and defiles the nine.

"If the dead one be a husbandman, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the ninth and defiles the eight.

29. "If it be a shepherd's dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the eighth and defiles the seven.

[9] The *Srosh-darun*, a service in honor of any of the angels, or of deceased persons, in which small cakes, called *draona*, are consecrated in their names, and then given to those present to eat.

[10] *Nasu* designates both the corpse and the corpse-demon (the Druj that produces the corruption and infection of the dead body).

"If it be a house-dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the seventh and defiles the six.

30. "If it be a *Vohunazga* dog,[11] the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the sixth and defiles the five.

"If it be a *Tauruna* dog,[12] the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fifth and defiles the four.

31. "If it be a porcupine-dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the fourth and defiles the three.

"If it be a *Gazu* dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the third and defiles the two.

32. "If it be an *Aiwizu* dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the second and defiles the next.

"If it be a *Vizu* dog, the Druj Nasu rushes forth, O Spitama Zarathushtra! she goes as far as the next, she defiles the next."

33. O Maker of the material world, thou Holy One! If it be a weasel,[13] how many of the creatures of the good spirit does it directly defile, how many does it indirectly defile?

34. Ahura Mazda answered: "A weasel does neither directly nor indirectly defile any of the creatures of the good spirit, but him who smites and kill it; to him the uncleanness clings forever and ever." [14]

35. O Maker of the material world, thou Holy One! If the dead one be such a wicked, two-footed ruffian, as an ungodly *Ashemaogha*,[15] how many of the creatures of the good

[11] A dog without a master.

[12] A hunting dog.

[13] A weasel. The weasel is one of the creatures of Ahura, for "it has been created to fight against the serpent *garza* and the other *khrafstras* that live in holes."— Bund. XIX, 27.

[14] Not that the unclean one can not be cleansed, but that his uncleanness does not pass from him to another.

[15] *Ashemaogha*, a heretic.

spirit does he directly defile, how many does he indirectly defile?

36. Ahura Mazda answered: "No more than a frog does whose venom is dried up, and that has been dead more than a year.[16] Whilst alive, indeed, O Spitama Zarathushtra! such a wicked, two-legged ruffian as an ungodly *Ashemaogha,* directly defiles the creatures of the good spirit, and indirectly defiles them.

37. "Whilst alive he smites the water;[17] whilst alive he blows out the fire;[18] whilst alive he carries off the cow;[19] whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body;[20] not so will he do when dead.

38. "Whilst alive, indeed, O Spitama Zarathushtra! such a wicked, two-legged ruffian as an ungodly *Ashemaogha* robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels;[21] not so will he do when dead."[22]

VII

39. O Maker of the material world, thou Holy One! When into our houses here below we have brought the fire, the *Baresma,* the cups, the *Haoma,* and the mortar,[23] O holy Ahura Mazda! if it come to pass that either a dog or a man dies there, what shall the worshipers of Mazda do?

40. Ahura Mazda answered: "Out of the house, O Spitama Zarathushtra! shall they take the fire, the *Baresma,* the

16 The frog is a creature of Ahriman's, and one of the most hateful. Compare Fargard XIV, 5.

17 By defiling it, a capital crime.

18 He extinguishes the Bahram fire, a capital crime.

19 As a cattle-lifter.

20 As an assassin.

21 By defiling them, he deprives the faithful of their use.

22 "When a wicked man dies, the Druj who was with him during his lifetime seizes him and drags him down to Ahriman; therefore, his body, as the Druj is no longer with it, becomes pure. On the contrary, when it is a righteous man that dies, the Amshaspands take his soul to Ormazd and the Druj settles in the house of the body and makes it impure."— Gujastak Abalish.

23 In order to perform a sacrifice.

cups, the *Haoma,* and the mortar; they shall take the dead one out to the proper place [24] whereto, according to the law, corpses must be brought, to be devoured there."

41. O Maker of the material world, thou Holy One! When shall they bring back the fire into the house wherein the man has died?

42. Ahura Mazda answered: "They shall wait for nine nights in winter, for a month in summer,[25] and then they shall bring back the fire to the house wherein the man has died."

43. O Maker of the material world, thou Holy One! And if they shall bring back the fire to the house wherein the man has died, within the nine nights, or within the month, what penalty shall they pay?

44. Ahura Mazda answered: "They shall be *Peshotanus:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana."*

VIII

45. O Maker of the material world, thou Holy One! If in the house of a worshiper of Mazda there be a woman with child, and if being a month gone, or two, or three, or four, or five, or six, or seven, or eight, or nine, or ten months gone, she bring forth a still-born child, what shall the worshipers of Mazda do?

46. Ahura Mazda answered: "The place in that Mazdean house whereof the ground is the cleanest and the driest, and the least passed through by flocks and herds, by the fire of Ahura Mazda, by the consecrated bundles of *Baresma,* and by the faithful"—

47. O Maker of the material world, thou Holy One! Haw far from the fire? How far from the water? How far from the consecrated bundles of *Baresma?* How far from the faithful?

48. Ahura Mazda answered: "Thirty paces from the fire; thirty paces from the water; thirty paces from the con-

[24] The Dakhma.

[25] Corruption being worse in summer.

secrated bundles of *Baresma;* three paces from the faithful —

49. "On that place shall the worshipers of Mazda erect an enclosure, and therein shall they establish her with food, therein shall they establish her with clothes."

50. O Maker of the material world, thou Holy One! What is the food that the woman shall first take?

51. Ahura Mazda answered: "*Gomez* mixed with ashes, three draughts of it, or six, or nine, to send down the Dakhma within her womb.

52. "Afterward she may drink boiling milk of mares, cows, sheep, or goats, with pap or without pap; she may take cooked milk without water, meal without water, and wine without water."

53. O Maker of the material world, thou Holy One! How long shall she remain so? How long shall she live thus on milk, meal, and wine?

54. Ahura Mazda answered: "Three nights long shall she remain so; three nights long shall she live thus on milk, meal, and wine. Then, when three nights have passed, she shall wash her body, she shall wash her clothes, with *gomez* and water, by the nine holes, and thus shall she be clean."

55. O Maker of the material world, thou Holy One! How long shall she remain so? How long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshipers of Mazda, as to her seat, her food, and her clothing?

56. Ahura Mazda answered: "Nine nights long shall she remain so: nine nights long, after the three nights have gone, shall she sit confined, and live separated from the rest of the worshipers of Mazda, as to her seat, her food, and her clothing. Then, when the nine nights have gone, she shall wash her body, and cleanse her clothes with *gomez* and water."

57. O Maker of the material world, thou Holy One! Can those clothes, when once washed and cleansed, ever be used either by a *Zaotar,* or by a *Havanan,* or by an *Atarevakhsha,* or by a *Frabaretar,* or by an *Abered,* or by an

Asnatar, or by a *Rathwiskar,* or by a *Sraosha-varez,*[26] or by any priest, warrior, or husbandman?

58. Ahura Mazda answered: "Never can those clothes, even when washed and cleansed, be used either by a *Zaotar,* or by a *Havanan,* or by an *Atare-vakhsha,* or by a *Frabaretar,* or by an *Abared,* or by an *Asnatar,* or by a *Rathwiskar,* or by a *Sraosha-varez,* or by any priest, warrior, or husbandman.

59. "But if there be in a Mazdean house a woman who is in her sickness, or a man who has become unfit for work, and who must sit in the place of infirmity, those clothes shall serve for their coverings and for their sheets,[27] until they can withdraw their hands for prayer.[28]

60. "Ahura Mazda, indeed, does not allow us to waste anything of value that we may have, not even so much as an *Asperena's*[29] weight of thread, not even so much as a maid lets fall in spinning.

61. "Whosoever throws any clothing on a dead body,[30]

[26] These are the names of the different priests who were engaged in the sacrifices. The *Havanan* strains the *Haoma;* the *Atare-vakhsha* kindles the fire; the *Frabaretar* brings to the *Zaotar* all that he needs; the *Abered* brings the water; the *Asnatar* washes and strains the *Haoma;* the *Rathwiskar* mixes the *Haoma* and the milk; the *Zaotar* chants the hymns and says the prayers; the *Sraosha-varez* superintends the sacrifice. Nowadays there are only two priests, the *Zaotar* (*Zuti*) and the *Rathwiskar* (*Raspi*), the latter performing all the accessory services formerly performed by several priests.

[27] The clothing defiled by the dead can only serve for *Dashtan* women, even after it has been washed and exposed for six months to the light of the sun and of the moon.

[28] Until they are clean. The unclean must have their hands wrapped in an old piece of linen, lest they should touch and defile anything clean.

[29] See Fargard IV, 48, note 16.

[30] Compare Fargard VIII, 23 *seq.* It appears from those passages that the dead must lie on the mountain naked, or "clothed only with the light of heaven"— Fargard VI, 51. The modern custom is to clothe them with old clothing. "When a man dies and receives the order to depart, the older the shroud they make for him, the better. It must be old, worn out, but well washed; they must not lay anything new on the dead. For it is said in the Zend Vendidad, If they put on the dead even so much as a thread from the distaff more than is necessary, every thread shall become in the other world a black snake clinging to the heart of him who made that shroud, and even the dead shall rise against him and seize him by the skirt, and say, That shroud which

even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in Paradise.

62. "He makes himself a viaticum unto the world of the wicked, into that world,[31] made of darkness, the offspring of darkness, which is Darkness' self. To that world, to the world of Hell, you are delivered by your own doings, by your own religion, O sinners!"

FARGARD VI.— (UNCLEANNESS)

I

1. How long shall the piece of ground lie fallow whereon dogs or men have died?

Ahura Mazda answered: "A year long shall the piece of ground lie fallow whereon dogs or men have died, O holy Zarathushtra!

2. "A year long shall no worshiper of Mazda sow or water that piece of ground whereon dogs or men have died; he may sow as he likes the rest of the ground; he may water it as he likes.

3. "If within the year they shall sow or water the piece of ground whereon dogs or men have died, they are guilty of the sin of 'burying the dead' toward the water, toward the earth, and toward the plants."

4. O Maker of the material world, thou Holy One! If worshipers of Mazda shall sow or water, within the year, the piece of ground whereon dogs or men have died, what is the penalty that they shall pay?

5. Ahura Mazda answered: "They are *Peshotanus:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

6. O Maker of the material world, thou Holy One! If

thou madest for me has become food for worms and vermin."— Saddar 12. After the fourth day, when the soul is in heaven, then rich garments are offered up to it, which it will wear in its celestial life.— Saddar 87.

31 "Where darkness can be seized with the hand"; something more than the "visible darkness."

worshipers of Mazda want to till that piece of ground again,[1] to water it, to sow it, and to plow it, what shall they do?

7. Ahura Mazda answered: "They shall look on the ground for any bones, hair, dung, urine, or blood that may be there."

8. O Maker of the material world, thou Holy One! If they shall not look on the ground for any bones, hair, dung, urine, or blood that may be there, what is the penalty that they shall pay?

9. Ahura Mazda answered: "They are *Peshotanus:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

II

10. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the little finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

11. Ahura Mazda answered: "Thirty stripes with the *Aspahe-astra,* thirty stripes with the *Sraosho-karana.*"

12. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the forefinger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

13. Ahura Mazda answered: "Fifty stripes with the *Aspahe-astra,* fifty stripes with the *Sraosho-karana.*"

14. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or of a dead man, as large as the top joint of the middle finger, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

15. Ahura Mazda answered: "Seventy stripes with the *Aspahe-astra,* seventy stripes with the *Sraosho-karana.*"

16. O Maker of the material world, thou Holy One! If a man shall throw on the ground a bone of a dead dog, or

[1] Even when a year's space is past, the ground is not free *ipso facto.*

of a dead man, as large as a finger or as a rib, and if grease or marrow flow from it on to the ground, what penalty shall he pay?

17. Ahura Mazda answered: "Ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*"

[The remainder of this Fargard and the Fargards that come next continue in similar extended detail, each law dealing with the corruption that comes after death, the methods and the spells by which it must be avoided. Not until the thirteenth Fargard does the subject change. Therefore we pass here at once to the twelfth as closing the Fargards upon death.]

FARGARD XII.— (THE MOURNING)[1]

1. If one's father or mother dies, how long shall they stay in mourning, the son for his father, the daughter for her mother? How long for the righteous? How long for the sinners?[2]

Ahura Mazda answered: "They shall stay thirty days for the righteous, sixty days for the sinners."

2. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind the bundles of *Baresma,* you shall bring libations to the good waters;[3] then the house shall be clean, and then the waters may enter, then the fire may enter,

[1] The directions in this Fargard are of a special character, and apply only to the near relatives of the dead. Their object is to determine how long the time of "staying" (*upaman*) should last for different relatives. What is meant by this word is not explained; but, as the word *upaman* is usually employed to indicate the staying of the unclean in the *Armest-gah,* apart from the faithful and from every clean object, that word *upaman* seems to show a certain period of mourning, marked by abstention from usual avocations.

The length of the *upaman* varies with the degrees of relationship; and at every degree it is double for relations who have died in a state of sin.

[2] How long if the dead person died in a state of holiness (a *dahma*)? How long if in the state of a *Peshotanu?*

[3] This refers probably to the sacrifice that is offered on each of the

and then the Amesha-Spentas may enter,[4] O Spitama Zarathushtra!"

3. If one's son or daughter dies, how long shall they stay, the father for his son, the mother for her daughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They shall stay thirty days for the righteous, sixty days for the sinners."

4. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma*, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

5. If one's brother or sister dies, how long shall they stay, the brother for his brother, the sister for her sister? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They shall stay thirty days for the righteous, sixty days for the sinners."

6. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma*, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

7. If the master of the house[5] dies, or if the mistress of

three days that follow the death of a Zoroastrian for the salvation of his soul.

[4] All the other objects over which the Amesha-Spentas preside (such as the cow, the metals, etc.).

[5] The chief of the family, the *paterfamilias*. The Zoroastrian family is organized on the patriarchal system.

the house dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They[6] shall stay six months for the righteous, a year for the sinners."

8. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma,* you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

9. If one's grandfather or grandmother dies, how long shall they stay, the grandson for his grandfather, the granddaughter for her grandmother? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They shall stay twenty-five days for the righteous, fifty days for the sinners."

10. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma,* you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

11. If one's grandson or granddaughter dies, how long shall they stay, the grandfather for his grandson, the grandmother for her granddaughter? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They shall stay twenty-five days for the righteous, fifty days for the sinners."

12. O Maker of the material world, thou Holy One!

[6] All the *familia,* both relatives and servants.

How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma*, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

13. If one's uncle or aunt dies, how long shall they stay, the nephew for his uncle, the niece for her aunt? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They shall stay twenty days for the righteous, forty days for the sinners."

14. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma*, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

15. If one's male cousin or female cousin dies how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They shall stay fifteen days for the righteous, thirty days for the sinners."

16. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma*, you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire

may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

17. If the son or the daughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They shall stay ten days for the righteous, twenty days for the sinners."

18. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma,* you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

19. If the grandson of a cousin or the granddaughter of a cousin dies, how long shall they stay? How long for the righteous? How long for the sinners?

Ahura Mazda answered: "They shall stay five days for the righteous, ten days for the sinners."

20. O Maker of the material world, thou Holy One! How shall I cleanse the house? How shall it be clean again?

Ahura Mazda answered: "You shall wash your bodies three times, you shall wash your clothes three times, you shall chant the Gathas three times; you shall offer up a sacrifice to my Fire, you shall bind up the bundles of *Baresma,* you shall bring libations to the good waters; then the house shall be clean, and then the waters may enter, then the fire may enter, and then the Amesha-Spentas may enter, O Spitama Zarathushtra!"

21. If a man dies, of whatever race he is, who does not belong to the true faith, or the true law,[7] what part of the creation of the good spirit does he directly defile? What part does he indirectly defile?

[7] An infidel, whether he is a relation or not.

22. Ahura Mazda answered: "No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive, indeed, O Spitama Zarathushtra! such wicked, two-legged ruffian as an ungodly *Ashemaogha,* directly defiles the creatures of the Good Spirit, and indirectly defiles them.

23. "Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

24. "Whilst alive, indeed, O Spitama Zarathushtra! such wicked, two-legged ruffian as an ungodly *Ashemaogha,* robs the faithful man of the full possession of his food, of his clothing, of his wood, of his bed, of his vessels; not so will he do when dead."

FARGARD XIII.— (THE DOG.) [1]

I a

1. Which is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit?

2. Ahura Mazda answered: "The dog with the prickly back, with the long and thin muzzle, the dog *Vanghapara,*[2] which evil-speaking people call the *Duzaka;*[3] this is the good creature among the creatures of the Good Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Evil Spirit.

[1] This Fargard is the only complete fragment, still in existence, of a large canine literature: a whole section of the Ganba-sar-nigat Nask was dedicated to the dog.

[2] The hedgehog. "The hedgehog, according to the Bund. XIX, 28, is created in opposition to the ant that carries off grain, as it says that the hedgehog, every time that it voids urine into an ants' nest, will destroy a thousand ants."— Bund. XIX, 28. When the Arabs conquered Saistan, the inhabitants submitted on the condition that hedgehogs should not be killed nor hunted for, as they got rid of the vipers which swarm in that country. Every house had its hedgehog. Plutarch counts the hedgehog amongst the animals sacred to the Magi.

[3] *Duzaka* is the popular name of the hedgehog (Persian, *zuza*). It is not without importance which name is given to a being: "When called by its high name, it is powerful."— Commentary.

3. "And whosoever, O Zarathushtra, shall kill the dog with the prickly back, with the long and thin muzzle, the dog *Vanghapara,* which evil-speaking people call the *Duzaka,* kills his own soul for nine generations, nor shall he find a way over the Kinvad bridge,[4] unless he has, while alive, atoned for his sin."

4. O Maker of the material world, thou Holy One! If a man kill the dog with the prickly back, with the long and thin muzzle, the dog *Vanghapara,* which evil-speaking people call the *Duzaka,* what is the penalty that he shall pay?

Ahura Mazda answered: "A thousand stripes with the *Aspahe-astra,* a thousand stripes with the *Sraosho-karana.*"

I b

5. Which is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit?

6. Ahura Mazda answered: "The daeva *Zairimyangura,*[5] which evil-speaking people call the *Zairimyaka,* this is the evil creature among the creatures of the Evil Spirit that from midnight till the sun is up goes and kills thousands of the creatures of the Good Spirit.

7. "And whosoever, O Zarathushtra! shall kill the daeva *Zairimyangura,* which evil-speaking people call the *Zairimyaka,* his sins in thought, word, and deed are redeemed as they would be by a Patet; his sins in thought, word, and deed are atoned for.

II

8. "Whosoever shall smite either a shepherd's dog, or a house-dog, or a *Vohunazga* dog, or a trained dog, his soul when passing to the other world, shall fly howling louder and more sorely grieved than the sheep does in the lofty forest where the wolf ranges.

9. "No soul will come and meet his departing soul and help it, howling and grieved in the other world; nor will the

[4] The bridge leading to Paradise.
[5] The tortoise.

dogs that keep the Kinvad bridge help his departing soul howling and grieved in the other world.

10. "If a man shall smite a shepherd's dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away sheep from the fold, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for wilful wounding.

11. "If a man shall smite a house-dog so that it becomes unfit for work, if he shall cut off its ear or its paw, and thereupon a thief or a wolf break in and carry away anything from the house, without the dog giving any warning, the man shall pay for the loss, and he shall pay for the wound of the dog as for wilful wounding."

12. O Maker of the material world, thou Holy One! If a man shall smite a shepherd's dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: "Eight hundred stripes with the *Aspahe-astra,* eight hundred stripes with the *Sraosho-karana.*"

13. O Maker of the material world, thou Holy One! If a man shall smite a house-dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: "Seven hundred stripes with the *Aspahe-astra,* seven hundred stripes with the *Sraosho-karana.*"

14. O Maker of the material world, thou Holy One! If a man shall smite a *Vohunazga* dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: "Six hundred stripes with the *Aspahe-astra,* six hundred stripes with the *Sraosho-karana.*"

15. O Maker of the material world, thou Holy One! If a man shall smite a *Tauruna* dog so that it gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?

Ahura Mazda answered: "Five hundred stripes with the *Aspahe-astra,* five hundred stripes with the *Sraosho-karana.*"

16. "This is the penalty for the murder of a *Gazu* dog, of a *Vizu* dog, of a porcupine-dog, of a sharp-toothed weasel, of a swift-running fox; this is the penalty for the murder of any of the creatures of the Good Spirit belonging to the dog kind, except the water-dog."

III

17. O Maker of the material world, thou Holy One! What is the place of the shepherd's dog?

Ahura Mazda answered: "He comes and goes a *Yugyesti*[6] round about the fold, watching for the thief and the wolf."

18. O Maker of the material world, thou Holy One! What is the place of the house-dog?

Ahura Mazda answered: "He comes and goes a *Hathra* round about the house, watching for the thief and the wolf."

19. O Maker of the material world, thou Holy One! What is the place of the *Vohunazga* dog?

Ahura Mazda answered: "He claims none of those talents, and only seeks for his subsistence."[7]

IV

20. O Maker of the material world, thou Holy One! If a man give bad food to a shepherd's dog, of what sin does he make himself guilty?

Ahura Mazda answered: "He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of the first rank."[8]

21. O Maker of the material world, thou Holy One! If a man give bad food to a house-dog, of what sin does he make himself guilty?

[6] A distance of sixteen *Hathras* (16,000 paces).

[7] "He can not do the same as the shepherd's dog and the house-dog do, but he catches *Khrafstras* and smites the Nasu."—Commentary. It is "the dog without a master" (*gharib*), the vagrant dog; he is held in great esteem (Section 22), and is one of the dogs which can be used for the Sag-did.

[8] Invited as a guest.

Ahura Mazda answered: "He makes himself guilty of the same guilt as though he should serve bad food to a master of a house of middle rank."

22. O Maker of the material world, thou Holy One! If a man give bad food to a *Vohunazga* dog, of what sin does he make himself guilty?

Ahura Mazda answered: "He makes himself guilty of the same guilt as though he should serve bad food to a holy man, who should come to his house in the character of a priest." [9]

23. O Maker of the material world, thou Holy One! If a man give bad food to a *Tauruna* dog, of what sin does he make himself guilty?

Ahura Mazda answered: "He makes himself guilty of the same guilt as though he should serve bad food to a young man, born of pious parents, and who can already answer for his deeds." [10]

24. O Maker of the material world, thou Holy One! If a man shall give bad food to a shepherd's dog, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hundred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana."*

25. O Maker of the material world, thou Holy One! If a man shall give bad food to a house-dog, what is the penalty that he shall pay?

Ahura Mazda answered: "Ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana."*

26. O Maker of the material world, thou Holy One! If a man shall give bad food to a *Vohunazga* dog, what is the penalty that he shall pay?

Ahura Mazda answered: "Seventy stripes with the *Aspahe-astra,* seventy stripes with the *Sraosho-karana."*

[9] The *Vohunazga* dog has no domicile, therefore he is not compared with the master of a house, but with a wandering friar, who lives on charity.

[10] Probably, "Who has performed the *nu-zud,* fifteen years old." The young dog enters the community of the faithful at the age of four months, when he is fit for the Sag-did and can expel the Nasu.

27. O Maker of the material world, thou Holy One! If a man shall give bad food to a *Tauruna* dog, what is the penalty that he shall pay?

Ahura Mazda answered: "Fifty stripes with the *Aspahe-astra,* fifty stripes with the *Sraosho-karana.*

28. "For in this material world, O Spitama Zarathushtra! it is the dog, of all the creatures of the Good Spirit, that most quickly decays into age, while not eating near eating people, and watching goods none of which it receives. Bring ye unto him milk and fat with meat; this is the right food for the dog." [11]

V

29. O Maker of the material world, thou Holy One! If there be in the house of a worshiper of Mazda a mad dog that bites without barking, what shall the worshipers of Mazda do?

30. Ahura Mazda answered: "They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an *asti* [12] thick if the wood be hard, two *astis* thick if it be soft. To that collar they shall tie it; by the two sides of the collar they shall tie it.

31. "If they shall not do so, and the mad dog bites without barking, smite a sheep or wound a man, the dog shall pay for the wound of the wounded as for wilful murder.[13]

32. "If the dog shall smite a sheep or wound a man, they shall cut off his right ear.

"If he shall smite another sheep or wound another man, they shall cut off his left ear.

33. "If he shall smite a third sheep or wound a third man, they shall make a cut in his right foot. If he shall

[11] "Whenever one eats bread one must put aside three mouthfuls and give them to the dog . . . for among all the poor there is none poorer than the dog."— Saddar 31.

[12] A measure of unknown amount. Framji reads *isti,* "a brick" thick.

[13] According to Solon's law, the dog who had bitten a man was to be delivered to him tied up to a block four cubits long. The Book of Deuteronomy orders the ox who has killed a man to be put to death.

smite a fourth sheep or wound a fourth man, they shall make a cut in his left foot.

34. "If he shall for the fifth time smite a sheep or wound a man, they shall cut off his tail.

"Therefore they shall tie a muzzle to the collar; by the two sides of the collar they shall tie it. If they shall not do so, and the mad dog that bites without barking, smite a sheep or wound a man, he shall pay for the wound of the wounded as for wilful murder."

35. O Maker of the material world, thou Holy One! If there be in the house of a worshiper of Mazda a mad dog, who has no scent, what shall the worshipers of Mazda do?

Ahura Mazda answered: "They shall attend him to heal him, in the same manner as they would do for one of the faithful."

36. O Maker of the material world, thou Holy One! If they try to heal him and fail, what shall the worshipers of Mazda do?

37. Ahura Mazda answered: "They shall put a wooden collar around his neck, and they shall tie thereto a muzzle, an *asti* thick if the wood be hard, two *astis* thick if it be soft. To that collar they shall tie it; by the two sides of the collar they shall tie it.

38. "If they shall not do so, the scentless dog may fall into a hole, or a well, or a precipice, or a river, or a canal, and come to grief: if he come to grief so, they shall be therefore *Peshotanus*.

VI

39. "The dog, O Spitama Zarathushtra! I, Ahura Mazda, have made self-clothed and self-shod; watchful and wakeful; and sharp-toothed; born to take his food from man and to watch over man's goods. I, Ahura Mazda, have made the dog strong of body against the evil-doer, when sound of mind and watchful over your goods.

40. "And whosoever shall awake at his voice, O Spitama Zarathushtra! neither shall the thief nor the wolf carry anything from his house, without his being warned; the wolf

shall be smitten and torn to pieces; he is driven away, he melts away like snow."

VII

41. O Maker of the material world, thou Holy One! Which of the two wolves deserves more to be killed, the one that a he-dog begets of a she-wolf, or the one that a he-wolf begets of a she-dog?

Ahura Mazda answered: "Of these two wolves, the one that a he-dog begets of a she-wolf deserves more to be killed than the one that a he-wolf begets of a she-dog.

42. "For the dogs born therefrom fall on the shepherd's dog, on the house-dog, on the *Vohunazga* dog, on the trained dog, and destroy the folds; such dogs are more murderous, more mischievous, more destructive to the folds than any other dogs.

43. "And the wolves born therefrom fall on the shepherd's dog, on the house-dog, on the *Vohunazga* dog, on the trained dog, and destroy the folds; such wolves are more murderous, more mischievous, more destructive to the folds than any other wolves.

VIII

44. "A dog has the character of eight sorts of people:
"He has the character of a priest,
"He has the character of a warrior,
"He has the character of a husbandman,
"He has the character of a strolling singer,
"He has the character of a thief,
"He has the character of a *disu*,
"He has the character of a courtezan,
"He has the character of a child.

45. "He eats the refuse, like a priest;[14] he is easily satisfied,[15] like a priest; he is patient, like a priest; he wants only a small piece of bread, like a priest; in these things he is like unto a priest.

[14] A wandering priest.
[15] "Good treatment makes him joyous."— Commentary.

"He marches in front, like a warrior; he fights for the beneficent cow, like a warrior;[16] he goes first out of the house, like a warrior;[17] in these things he is like unto a warrior.

46. "He is watchful and sleeps lightly, like a husbandman; he goes first out of the house, like a husbandman;[18] he returns last into the house, like a husbandman;[19] in these things he is like unto a husbandman.

"He is fond of singing, like a strolling singer;[20] he wounds him who gets too near,[21] like a strolling singer; he is ill-trained, like a strolling singer; he is changeful, like a strolling singer; in these things he is like unto a strolling singer.

47. "He is fond of darkness, like a thief; he prowls about in darkness, like a thief; he is a shameless eater, like a thief; he is therefore an unfaithful keeper, like a thief;[22] in these things he is like unto a thief.

"He is fond of darkness, like a *disu;*[23] he prowls about in darkness, like a *disu;* he is a shameless eater, like a *disu;* he is therefore an unfaithful keeper, like a *disu;* in these things he is like unto a *disu.*

48. "He is fond of singing, like a courtezan; he wounds him who gets too near, like a courtezan; he roams along the roads, like a courtezan; he is ill-trained, like a courtezan; he is changeful, like a courtezan;[24] in these things he is like unto a courtezan.

"He is fond of sleep, like a child; he is tender like snow,

[16] "He keeps away the wolf and the thief."— Commentary.

[17] This clause is, as it seems, repeated here by mistake from Section 46.

[18] When taking the cattle out of the stables.

[19] When bringing the cattle back to the stables.

[20] The so-called *Looris* of nowadays.

[21] He insults or robs the passer-by, like a *Loori.*—"The *Looris* wander in the world, seeking their life, bed-fellows and fellow-travelers of the dogs and the wolves, ever on the roads to rob day and night."— Firdausi.

[22] "When one trusts him with something, he eats it up."— Commentary.

[23] According to Framji, "a wild beast."

[24] The description of the courtezan follows closely that of the singer: in the East a public songstress is generally a prostitute. *Loori* means both a singer and a prostitute.

like a child; he is full of tongue, like a child; he digs the earth with his paws, like a child; in these things he is like unto a child.

IX

49. "If those two dogs of mine, the shepherd's dog and the house-dog, pass by any of my houses, let them never be kept away from it.

"For no house could subsist on the earth made by Ahura, but for those two dogs of mine, the shepherd's dog and the house-dog." [25]

X

50. O Maker of the material world, thou Holy One! When a dog dies, with marrow and seed dried up, whereto does his ghost go?

51. Ahura Mazda answered: "It passes to the spring of the waters, O Spitama Zarathushtra! and there out of them two water-dogs are formed: out of every thousand dogs and every thousand she-dogs, a couple is formed, a water-dog and a water she-dog.

52. "He who kills a water-dog brings about a drought that dries up pastures.

"Until then, O Spitama Zarathushtra! sweetness and fatness would flow out from that land and from those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass."

53. O Maker of the material world, thou Holy One! When are sweetness and fatness to come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass?

54, 55. Ahura Mazda answered: "Sweetness and fatness will never come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass, until the murderer of the water-dog has been smitten to death on the spot, and the holy soul of the dog has been offered up a sacrifice, for

[25] "But for the dog not a single head of cattle would remain in existence."— Saddar 31.

three days and three nights, with fire blazing, with *Baresma* tied up, and with *Haoma* prepared.

56. "Then sweetness and fatness will come back again to that land and to those fields, with health and healing, with fulness and increase and growth, and a growing of corn and grass."

FARGARD XIV.— (THE DOG)[1]

1. Zarathushtra asked Ahura Mazda: "O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! He who smites one of those water-dogs that are born one from a thousand dogs and a thousand she-dogs,[2] so that he gives up the ghost and the soul parts from the body, what is the penalty that he shall pay?"

2. Ahura Mazda answered: "He shall pay ten thousand stripes with the *Aspahe-astra,* ten thousand stripes with the *Sraosho-karana.*[3]

"He shall godly and piously bring unto the fire of Ahura Mazda[4] ten thousand loads of hard, well dried, well examined[5] wood, to redeem his own soul.

3. "He shall godly and piously bring unto the fire of

[1] This Fargard is nothing more than an appendix to the last clause in the preceding Fargard (Section 50 *seq.*). How the murder of a water-dog (an otter) may be atoned for is described in it at full length. The extravagance of the penalties prescribed may well make it doubtful whether the legislation of the Vendidad had ever any substantial existence in practise. These exorbitant prescriptions seem to be intended only to impress on the mind of the faithful the heinousness of the offense to be avoided.

[2] See preceding Fargard, Section 51.

[3] He shall pay 50 *tanafuhrs* (= 15,000 *istirs* = 60,000 *dirhems*). "If he can afford it, he will atone in the manner stated in the Avesta; if he can not afford it, it will be sufficient to perform a complete *Izasne* (sacrifice)."— Commentary.

[4] To the altar of the Bahram fire.

[5] "It is forbidden to take any ill-smelling thing to the fire and to kindle it thereon; it is forbidden to kindle green wood, and even though the wood were hard and dry, one must examine it three times, lest there may be any hair or any unclean matter upon it."— Gr. Rav. Although the pious Arda Viraf had always taken the utmost care never to put on the fire any wood but such as was seven years old, yet, when he entered Paradise, Atar, the genius of fire, showed him reproachfully a large tank full of the water which that wood had exuded (see Arda Viraf x).

Ahura Mazda ten thousand loads of soft wood, of *Urvasna, Vohu-gaona, Vohu-kereti, Hadha-naepata,* or any sweet-scented plant, to redeem his own soul.

4. "He shall godly and piously tie ten thousand bundles of *Baresma,* to redeem his own soul.

"He shall offer up to the Good Waters ten thousand *Zaothra* libations with the *Haoma* and the milk, cleanly prepared and well strained, cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as *Hadha-naepata,* to redeem his own soul.

5. "He shall kill ten thousand snakes of those that go upon the belly. He shall kill ten thousand Kahrpus, who are snakes with the shape of a dog. He shall kill ten thousand tortoises. He shall kill ten thousand land-frogs; he shall kill ten thousand water-frogs. He shall kill ten thousand corn-carrying ants; he shall kill ten thousand ants of the small, venomous, mischievous kind.

6. "He shall kill ten thousand worms of those that live on dirt; he shall kill ten thousand raging flies.

"He shall fill up ten thousand holes for the unclean.

"He shall godly and piously give to godly men twice the set of seven implements for the fire, to redeem his own soul, namely:

7. "The two answering implements for fire; a broom; a pair of tongs; a pair of round bellows extended at the bottom, contracted at the top; a sharp-edged sharp-pointed adze; a sharp-toothed sharp-pointed saw; by means of which the worshipers of Mazda procure wood for the fire of Ahura Mazda.

8. "He shall godly and piously give to godly men a set of the priestly instruments of which the priests make use, to redeem his own soul, namely: The *Astra;* the meat vessel; the *Paitidana;*[6] the *Khrafstraghna;*[7] the *Sraosho-karana;*

[6] As everything that goes out of man is unclean, his breath defiles all that it touches; priests, therefore, while on duty, and even laymen, while praying or eating, must wear a mouth-veil, the *Paitidana,* consisting "of two pieces of white cotton cloth, hanging loosely from the bridge of the nose to, at least, two inches below the mouth, and tied with two strings at the back of the head."

[7] The "*Khrafstra*-killer"; an instrument for killing snakes, etc. It

the cup for the *Myazda;* the cups for mixing and dividing; the regular mortar; the *Haoma* cups; and the *Baresma.*

9. "He shall godly and piously give to godly men a set of all the war-implements of which the warriors make use, to redeem his own soul;

"The first being a javelin, the second a sword, the third a club, the fourth a bow, the fifth a saddle with a quiver and thirty brass-headed arrows, the sixth a sling with arm-string and with thirty sling stones;

"The seventh a cuirass, the eighth a hauberk, the ninth a tunic, the tenth a helmet, the eleventh a girdle, the twelfth a pair of greaves.

10. "He shall godly and piously give to godly men a set of all the implements of which the husbandmen make use, to redeem his own soul, namely: A plow with yoke and . . .; a goad for ox; a mortar of stone; a round-headed hand-mill for grinding corn;

11. "A spade for digging and tilling; one measure of silver and one measure of gold."

O Maker of the material world, thou Holy One! How much silver?

Ahura Mazda answered: "The price of a stallion."

O Maker of the material world, thou Holy One! How much gold?

Ahura Mazda answered: "The price of a he-camel.

12. "He shall godly and piously procure a rill of running water[8] for godly husbandmen, to redeem his own soul."

O Maker of the material world, thou Holy One! How large is the rill?

Ahura Mazda answered: "The depth of a dog, and the breadth of a dog.[9]

13. "He shall godly and piously give a piece of arable land to godly men, to redeem his own soul."

is a stick with a leather thong at its end, something like the Indian fly-flap.

[8] The most precious of all gifts in such a dry place as Iran. Water is obtained either through canals of derivation or through underground canals (*karez, kanat*).

[9] Which is estimated "a foot deep, a foot broad."— Commentary.

O Maker of the material world, thou Holy One! How large is the piece of land?

Ahura Mazda answered: "As much as can be watered with such a rill divided into two canals.

14. "He shall godly and piously procure for godly men a stable for oxen, with nine *hathras* and nine *nematas*,[10] to redeem his own soul."

O Maker of the material world, thou Holy One! How large is the stable?

Ahura Mazda answered: "It shall have twelve alleys[11] in the largest part of the house, nine alleys in the middle part, six alleys in the smallest part.

"He shall godly and piously give to godly men goodly beds with sheets and cushions, to redeem his own soul.

15. "He shall godly and piously give in marriage to a godly man a virgin maid, whom no man has known,[12] to redeem his own soul."

O Maker of the material world, thou Holy One! What sort of maid?

Ahura Mazda answered: "A sister or a daughter of his, at the age of puberty, with earrings in her ears, and past her fifteenth year.

16. "He shall godly and piously give to holy men twice seven head of small cattle, to redeem his own soul.

"He shall bring up twice seven whelps.

"He shall throw twice seven bridges over canals.

17. "He shall put into repair twice nine stables that are out of repair.

"He shall cleanse twice nine dogs from *stipti*, *anairiti*, and *vyangura*,[13] and all the diseases that are produced on the body of a dog.

"He shall treat twice nine godly men to their fill of meat, bread, strong drink, and wine.

18. "This is the penalty, this is the atonement which

10 Meaning unknown.
11 Twelve ranks of stalls (?).
12 Match-making is a good work.— Fargard IV, 44.
13 Meaning unknown.

saves the faithful man who submits to it, not him who does not submit to it. Such a one shall surely be an inhabitant in the mansion of the Druj.

FARGARD XV.— (ON SIN)

I

1. How many are the sins that men commit and that, being committed and not confessed, nor atoned for, make their committer a *Peshotanu?* [1]

2. Ahura Mazda answered: "There are five such sins, O holy Zarathushtra! It is the first of these sins that men commit when a man teaches one of the faithful another faith, another law,[2] a lower doctrine, and he leads him astray with a full knowledge and conscience of the sin: the man who has done the deed becomes a *Peshotanu.*

3. "It is the second of these sins when a man gives bones too hard or food too hot to a shepherd's dog or to a house-dog;

4. "If the bones stick in the dog's teeth or stop in his throat; or if the food too hot burn his mouth or his tongue, he may come to grief thereby; if he come to grief thereby, the man who has done the deed becomes a *Peshotanu.*[3]

5. "It is the third of these sins when a man smites a bitch big with young or affrights her by running after her, or shouting or clapping with the hands;

6. "If the bitch fall into a hole, or a well, or a precipice, or a river, or a canal, she may come to grief thereby; if she come to grief thereby, the man who has done the deed becomes a *Peshotanu.*

7. "It is the fourth of these sins when a man has intercourse with a woman who has the whites or sees the blood, the man that has done the deed becomes a *Peshotanu.*

8. "It is the fifth of these sins when a man has intercourse

[1] That is to say: he shall receive two hundred strokes with the *Aspahe-astra* or the *Sraosho-karana;* or pay three hundred *istirs.*

[2] The Commentary has, "that is, a creed that is not ours."

[3] He who gives too hot food to a dog so as to burn his throat is *margarzan* (guilty of death); he who gives bones to a dog so as to tear his throat is *margarzan.*— Gr. Rav. 639.

with a woman quick with child, whether the milk has already come to her breasts or has not yet come: she may come to grief thereby; if she come to grief thereby, the man who has done the deed becomes a *Peshotanu.*

II a

9. "If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, let her not, being ashamed of the people, produce in herself the menses, against the course of nature, by means of water and plants.

10. "And if the damsel, being ashamed of the people, shall produce in herself the menses against the course of nature, by means of water and plants, it is a fresh sin as heavy as the first.

11. "If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, let her not, being ashamed of the people, destroy the fruit in her womb.

12. "And if the damsel, being ashamed of the people, shall destroy the fruit in her womb, the sin is on both the father and herself, the murder is on both the father and herself; both the father and herself shall pay the penalty for wilful murder.

II b

13. "If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, and she says, 'I have conceived by thee'; and he replies, 'Go then to the old woman [4] and apply to her for one of her drugs, that she may procure thee miscarriage';

14. "And the damsel goes to the old woman and applies to her for one of her drugs, that she may procure her a miscarriage; and the old woman brings her some *Banga,* or

[4] The nurse (Framji), or the midwife.

Shaeta, a drug that kills in the womb or one that expels out of the womb, or some other of the drugs that produce miscarriage, and the man says, 'Cause thy fruit to perish!' and she causes her fruit to perish; the sin is on the head of all three, the man, the damsel, and the old woman.

15. "If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, so long shall he support her, until the child be born.

16. "If he shall not support her, so that the child comes to grief, for want of proper support, he shall pay for it the penalty for wilful murder."

17. O Maker of the material world, thou Holy One! If she be near her time, which is the worshiper of Mazda that shall support her?

18. Ahura Mazda answered: "If a man come near unto a damsel, either dependent on the chief of the family or not dependent, either delivered unto a husband or not delivered, and she conceives by him, so long shall he support her, until the child be born.

19. "If he shall not support her . . .[5]

"It lies with the faithful to look in the same way after every pregnant female, either two-footed or four-footed, two-footed woman or four-footed bitch."

III

20. O Maker of the material world, thou Holy One! If a bitch be near her time, which is the worshiper of Mazda that shall support her?

21. Ahura Mazda answered: "He whose house stands nearest, the care of supporting her is his; so long shall he support her, until the whelps be born.

22. "If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder."

23. O Maker of the material world, thou Holy One! If

[5] The sentence is left unfinished: Framji fills it with the words in Section 16, "so that the child," etc.

a bitch be near her time and be lying in a stable for camels, which is the worshiper of Mazda that shall support her?

24. Ahura Mazda answered: "He who built the stable for camels or whoso holds it,[6] the care of supporting her is his; so long shall he support her, until the whelps be born.

25. "If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder."

26. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for horses, which is the worshiper of Mazda that shall support her?

27. Ahura Mazda answered: "He who built the stable for horses or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

28. "If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder."

29. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a stable for oxen, which is the worshiper of Mazda that shall support her?

30. Ahura Mazda answered: "He who built the stable for oxen or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

31. "If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder."

32. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in a sheep-fold, which is the worshiper of Mazda that shall support her?

33. Ahura Mazda answered: "He who built the sheep-fold or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

34. "If he shall not support her so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder."

35. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying on the earth-wall,[7]

[6] "In pledge or for rent."— Framji. [7] The wall around the house.

which is the worshiper of Mazda that shall support her?

36. Ahura Mazda answered: "He who erected the wall or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

37. "If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder."

38. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the moat,[8] which is the worshiper of Mazda that shall support her?

39. Ahura Mazda answered: "He who dug the moat or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born.

40. "If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder."

41. O Maker of the material world, thou Holy One! If a bitch be near her time and be lying in the middle of a pasture-field, which is the worshiper of Mazda that shall support her?

42. Ahura Mazda answered: "He who sowed the pasture-field or whoso holds it, the care of supporting her is his; so long shall he support her, until the whelps be born. If he shall not support her, so that the whelps come to grief, for want of proper support, he shall pay for it the penalty for wilful murder.

43. "He shall take her to rest upon a litter of *nemovanta* or of any foliage fit for a litter; so long shall he support her, until the young dogs are capable of self-defense and self-subsistence."

44. O Maker of the material world, thou Holy One! When are the dogs capable of self-defense and self-subsistence?

45. Ahura Mazda answered: "When they are able to run about in a circuit of twice seven houses around. Then they may be let loose, whether it be winter or summer.

[8] The moat before the earth-wall.

"Young dogs ought to be supported for six months, children for seven years.

"Atar,[9] the son of Ahura Mazda, watches as well over a pregnant bitch as he does over a woman."

IV

46. O Maker of the material world, thou Holy One! If worshipers of Mazda want to have a bitch so covered that the offspring shall be one of a strong nature, what shall they do?

47. Ahura Mazda answered: "They shall dig a hole in the earth, in the middle of the fold, half a foot deep if the earth be hard, half the height of a man if the earth be soft.

48. "They shall first tie up the bitch there, far from children and from the Fire, the son of Ahura Mazda,[10] and they shall watch by her until a dog comes there from anywhere; then another again, and then a third again, each being kept apart from the former, lest they should assail one another.

49. "The bitch being thus covered by three dogs, grows big with young and the milk comes to her teats and she brings forth a young one that is born from several dogs."

50. If a man smite a bitch who has been covered by three dogs, and who has already milk, and who shall bring forth a young one born from several dogs, what is the penalty that he shall pay?

51. Ahura Mazda answered: "Seven hundred stripes with the *Aspahe-astra,* seven hundred stripes with the *Sraosho-karana.*"

[9] "When a woman becomes pregnant in a house, it is necessary to make an endeavor so that there may be a continual fire in that house, and to maintain a good watch over it. And, when the child becomes separate from the mother, it is necessary to burn a lamp for three nights and days — if they burn a fire it would be better — so that the demons and fiends may not be able to do any damage and harm; because, when a child is born, it is exceedingly delicate for those three days."— Saddar XVI; West, Pahlavi Texts, III, 277.

[10] "From children, lest she shall bite them; from the fire, lest it shall hurt her."— Commentary.

FARGARD XVI.—(ON WOMEN)

I

1. O Maker of the material world, thou Holy One! If there be in the house of a worshiper of Mazda a woman who has the whites or sees blood, what shall the worshipers of Mazda do?

2. Ahura Mazda answered: "They shall clear the way of the wood there, both plants and trees; they shall strew dry dust on the ground; and they shall isolate a half, or a third, or a fourth, or a fifth part of the house,[1] lest her look should fall upon the fire."

3. O Maker of the material world, thou Holy One! How far from the fire? How far from the water? How far from the consecrated bundles of *Baresma?* How far from the faithful?

4. Ahura Mazda answered: "Fifteen paces from the fire, fifteen paces from the water, fifteen paces from the consecrated bundles of *Baresma,* three paces from the faithful."

5. O Maker of the material world, thou Holy One! How far from her shall he stay, who brings food to a woman who has the whites or sees the blood?

6. Ahura Mazda answered: "Three paces[2] from her shall he stay, who brings food to a woman who has the whites or sees the blood."

In what kind of vessels shall he bring her bread? In what kind of vessels shall he bring her barley-drink?

"In vessels of brass, or of lead, or of any common metal."[3]

7. How much bread shall he bring to her? How much barley-drink shall he bring?

"Two *danares*[4] of dry bread, and one *danare* of liquor, lest she should get too weak.

[1] Nowadays a room on the ground-floor is reserved for that use.

[2] The food is held out to her from a distance in a metal spoon.

[3] Earthen vessels, when defiled, can not be made clean; but metal vessels can.

[4] A *danare* is, according to Anquetil, as much as four *tolas;* a *tola* is from 105 to 175 grains.

"If a child has just touched her, they shall first wash his hands and then his body.

II

8. "If she still see blood after three nights have passed, she shall sit in the place of infirmity until four nights have passed.

"If she still see blood after four nights have passed, she shall sit in the place of infirmity until five nights have passed.

"If she still see blood after five nights have passed, she shall sit in the place of infirmity until six nights have passed.

"If she still see blood after six nights have passed, she shall sit in the place of infirmity until seven nights have passed.

10. "If she still see blood after seven nights have passed, she shall sit in the place of infirmity until eight nights have passed.

"If she still see blood after eight nights have passed, she shall sit in the place of infirmity until nine nights have passed.

11. "If she still see blood after nine nights have passed, this is a work of the Daevas which they have performed for the worship and glorification of the Daevas.

"The worshipers of Mazda shall clear the way of the wood there, both plants and trees;

12. "They shall dig three holes in the earth, and they shall wash the woman with *gomez* by two of those holes and with water by the third.

"They shall kill *Khrafstras,* to wit: two hundred corn-carrying ants, if it be summer; two hundred of any other sort of the *Khrafstras* made by Angra Mainyu, if it be winter."

III

13. If a worshiper of Mazda shall suppress the issue of a woman who has the whites or sees blood, what is the penalty that he shall pay?

Ahura Mazda answered: "He is a *Peshotanu:* two hun-

dred stripes with the *Aspahe-astra,* two hundred stripes with the *Sraosho-karana.*"

14. O Maker of the material world, thou Holy One! If a man shall again and again lasciviously touch the body of a woman who has the whites or sees blood, so that the whites turn to the blood or the blood turns to the whites, what is the penalty that he shall pay?

15. Ahura Mazda answered: "For the first time he comes near unto her, for the first time he lies by her, thirty stripes with the *Aspahe-astra,* thirty stripes with the *Sraosho-karana.*

"For the second time he comes near unto her, for the second time he lies by her, fifty stripes with the *Aspahe-astra,* fifty stripes with the *Sraosho-karana.*

"For the third time he comes near unto her, for the third time he lies by her, seventy stripes with the *Aspahe-astra,* seventy stripes with the *Sraosho-karana.*"

16. For the fourth time he comes near unto her, for the fourth time he lies by her, if he shall press the body under her clothes, if he shall go in between the unclean thighs, but without sexual intercourse, what is the penalty that he shall pay?

Ahura Mazda answered: "Ninety stripes with the *Aspahe-astra,* ninety stripes with the *Sraosho-karana.*

17. "Whosoever shall lie in sexual intercouse with a woman who has the whites or sees blood, does no better deed than if he should burn the corpse of his own son, born of his own body and dead of *naeza,* and drop its fat into the fire.

18. "All wicked, embodiments of the Druj, are scorners of the judge: all scorners of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death."

FARGARD XVII.— (HAIR AND NAILS)[1]

I

1. Zarathushtra asked Ahura Mazda: "O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man offers up a sacrifice to the Daevas?" [2]

2. Ahura Mazda answered: "It is when a man here below, combing his hair or shaving it off, or paring off his nails, drops them [3] in a hole or in a crack.

3. "Then by this transgression of the rites, Daevas are produced in the earth; by this transgression of the rites, those *Khrafstras* are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

4. "Therefore, thou, O Zarathushtra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of *Baresma*.

5. "Then thou shalt dig a hole, a *disti* deep if the earth be hard, a *vitasti* deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these victorious words: 'For him, as a reward, Mazda made the plants grow up.'

6. "Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

II

7. "For the nails, thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; thou shalt take

1 Anything that has been separated from the body of man is considered dead matter (*nasu*), and is accordingly unclean. As soon as hair and nails are cut off, the demon takes hold of them and has to be driven away from them by spells, in the same way as he is from the bodies of the dead.

2 Any offense to religion is considered an offering to the Daevas, whose strength is thereby increased.

3 Without performing the requisite ceremonies.

the nails down there and thou shalt say aloud these victorious words: 'The things that the pure proclaim through Asha and Vohu-mano.'

8. "Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairya three times, or six, or nine.

9. "And then: 'O Asho-zusta bird![4] these nails I announce and consecrate unto thee. May they be for thee so many spears and knives, so many bows and falcon-winged arrows, and so many sling-stones against the Mazainya Daevas!'

10. "If those nails have not been consecrated to the bird, they shall be in the hands of the Mazainya Daevas so many spears and knives, so many bows and falcon-winged arrows, and so many sling-stones against the Mazainya Daevas.

11. "All wicked embodiments of the Druj are scorners of the judge: all scorners of the judge are rebels against the Sovereign: all rebels against the Sovereign are ungodly men; and all ungodly men are worthy of death."

FARGARD XVIII.— (ON SINS)

I

1. "There is many a one, O holy Zarathushtra!" said Ahura Mazda, "who wears a wrong *Paitidana*,[1] and who has not girded his loins with the Religion; when such a man says, 'I am an Athravan,' he lies; do not call him an Athravan, O holy Zarathushtra!" thus said Ahura Mazda.

2. "He holds a wrong *Khrafstraghna*[2] in his hand and he has not girded his loins with the Religion; when he says, 'I am an Athravan,' he lies; do not call him an Athravan, O holy Zarathushtra!" thus said Ahura Mazda.

3. "He holds a wrong twig in his hand and he has not girded his loins with the Religion; when he says, 'I am an

[4] "The owl," according to modern tradition. The word literally means "friend of holiness."

[1] Face-veil.

[2] Snake-killer.

Athravan,' he lies; do not call him an Athravan, O holy Zarathushtra!" thus said Ahura Mazda.

4. "He wields a wrong *Astra mairya*[3] and he has not girded his loins with the Religion; when he says, 'I am an Athravan,' he lies; do not call him an Athravan, O holy Zarathushtra!" thus said Ahura Mazda.

5. "He who sleeps on throughout the night, neither performing the Yasna nor chanting the hymns, worshiping neither by word nor by deed, neither learning nor teaching, with a longing for everlasting life, he lies when he says, 'I am an Athravan,' do not call him an Athravan, O holy Zarathushtra!' thus said Ahura Mazda.

6. "Him thou shalt call an Athravan, O holy Zarathushtra! who throughout the night sits up and demands of the holy Wisdom,[4] which makes man free from anxiety, and wide of heart, and easy of conscience at the head of the Kinvat bridge,[5] and which makes him reach that world, that holy world, that excellent world of Paradise.

7. "Therefore demand of me, thou upright one! of me, who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier."

8. Zarathushtra asked Ahura Mazda: "O Maker of the material world, thou Holy One! What is it that brings in the unseen power of Death?"

9. Ahura Mazda answered: "It is the man that teaches a wrong Religion; it is the man who continues for three springs without wearing the sacred girdle,[6] without chanting the Gathas, without worshiping the Good Waters.

[3] The *astra* (*Aspahe-astra*) with which the priest, as a *Sraosha-varez*, chastises the guilty.

[4] That is to say, studies the law and learns from those who know it.

[5] See Fargard XIX, 30. "It gives him a stout heart, when standing before the Kinvat bridge."— Commentary.

[6] The *Kosti*, which must be worn by every Parsi, man or woman, from their fifteenth year of age (see below, Section 54 *seq.*); it is the badge of the faithful, the girdle by which he is united both with Ormazd and with his fellow-believers.

10. "And he who should set that man at liberty, when bound in prison, does no better deed than if he should cut a man's head off his neck.

11. "For the blessing uttered by a wicked, ungodly *Ashemaogha* does not go past the mouth of the blesser; the blessing of two *Ashemaoghas* does not go past the tongue; the blessing of three is nothing; the blessing of four[7] turns to self-cursing.

12. "Whosoever should give to a wicked, ungodly *Ashemaogha* either some *Haoma* prepared, or some *Myazda* consecrated with blessings, does no better deed than if he should lead a thousand horse against the boroughs of the worshipers of Mazda, and should slaughter the men thereof, and drive off the cattle as plunder.

13. "Demand of me, thou upright one! of me, who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me, that thou mayst be the better, that thou mayst be the happier."

II

14. Zarathushtra asked Ahura Mazda: "Who is the Sraosha-varez[8] of Sraosha? the holy, strong Sraosha, who is Obedience incarnate, a Sovereign with an astounding weapon."[9]

15. Ahura Mazda answered: "It is the bird named *Parodars*,[10] which ill-speaking people call *Kahrkatas*,[11] O

[7] Perhaps better: "The second . . ., the third . . ., the fourth blessing of an *Ashemaogha*."

[8] "Who is he who sets the world in motion?"— Commentary.

[9] Sraosha, *Srosh*, the Genius of Active Piety. He first tied the *Baresma*, sacrificed to Ahura, and sang the Gathas. Thrice in each day and each night he descends upon the earth to smite Angra Mainyu and his crew of demons. With his club uplifted he protects the world from the demons of the night, and the dead from the terrors of death and from the assaults of Angra Mainyu and Asto-vidotu. It is through a sacrifice performed by Ormazd, as a Zoti, and Srosh, as a Raspi, that at the end of time Ahriman will be forever vanquished and brought to naught.

[10] "He who foreshows the coming dawn; the cock."

[11] "When he is not called so, he is powerful."— Commentary.

holy Zarathushtra! the bird that lifts up his voice against the mighty *Ushah:* [12]

16. "'Arise, O men! recite the *Ashem yad vahistem* that smites down the Daevas.[13] Lo! here is Bushyasta, the long-handed,[14] coming upon you, who lulls to sleep again the whole living world, as soon as it has awaked: "Sleep!" she says, "O poor man! the time [15] is not yet come."

17. "'On the three excellent things be never intent, namely, good thoughts, good words, and good deeds; on the three abominable things be ever intent, namely, bad thoughts, bad words, and bad deeds.'

18. "On the first part of the night, Atar, the son of Ahura Mazda, calls the master of the house for help, saying:

19. "'Up! arise, thou master of the house! put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy well-washed hands.[16] Here comes Azi,[17] made by the Daevas, who consumes me and wants to put me out of the world.'

20. "On the second part of the night, Atar, the son of Ahura Mazda, calls the husbandman for help, saying:

21. "'Up! arise, thou husbandman! Put on thy girdle on thy clothes, wash thy hands, take wood, bring it unto me, and let me burn bright with the clean wood, carried by thy

12 *Ushah*, the second half of the night, from midnight to the dawn.

13 The cock is "the drum of the world." As crowing in the dawn that dazzles away the fiends, he crows away the demons: "The cock was created to fight against the fiends and wizards; . . . he is with the dog an ally of Srosh against demons."— Bundahis XIX. "No demon can enter a house in which there is a cock; and, above all, should this bird come to the residence of a demon, and move his tongue to chant the praises of the glorious and exalted Creator, that instant the evil spirit takes to flight."— Mirkhond.

14 The demon of sleep, laziness, procrastination. She lulls back to sleep the world as soon as awaked, and makes the faithful forget in slumber the hour of prayer.

15 "To perform thy religious duties."— Commentary.

16 The Parsi, as soon as he has risen, must put on the *Kosti*, wash his hands, and put wood on the fire.

17 Azi, the demon of avidity; he extinguishes the fire, while he devours the wood.

well-washed hands. Here comes Azi, made by the Daevas, who consumes me and wants to put me out of the world.'

22. "On the third part of the night, Atar, the son of Ahura Mazda, calls the holy Sraosha for help, saying: 'Come thou, holy, well-formed Sraosha, (then he brings unto me some clean wood with his well-washed hands.)[18] Here comes Azi, made by the Daevas, who consumes me and wants to put me out of the world.'

23. "And then the holy Sraosha wakes up the bird named *Parodars,* which ill-speaking people call *Kahrkatas,* and the bird lifts up his voice against the mighty *Ushah:*

24. "'Arise, O men! recite the *Ashem yad vahistem* and the *Naismi daevo.*[19] Lo! here is Bushyasta, the long-handed, coming upon you, who lulls to sleep again the whole living world as soon as it has awaked: "Sleep!" she says, "O poor man! the time is not yet come."

25. "'On the three excellent things be never intent, namely, good thoughts, good words, and good deeds; on the three abominable things be ever intent, namely, bad thoughts, bad words, and bad deeds.'

26. "And then bed-fellows address one another: 'Rise up, here is the cock calling me up.' Which ever of the two first gets up shall first enter Paradise: whichever of the two shall first, with well-washed hands, bring clean wood unto Atar, the son of Ahura Mazda, Atar, well pleased with him and not angry, and fed as is required, will thus bless him:

27. "'May herds of oxen and sons accrue to thee: may thy mind be master of its vow, may thy soul be master of its vow, and mayst thou live on in the joy of thy soul all the nights of thy life.'

"This is the blessing which Atar speaks unto him who brings him dry wood, well examined by the light of the day, well cleansed with godly intent.

28. "And whosoever will kindly and piously present one

[18] The text seems to be corrupt: it must probably be emended into "bring into me . . ."

[19] The prayer: "Righteousness is the best of all good . . ." (the *Ashem vohu*), and the profession of faith: "I scorn the Daevas . . ."

of the faithful with a pair of these my *Parodars* birds, a male and a female, O Spitama Zarathushtra! it is as though he had given [20] a house with a hundred columns, a thousand beams, ten thousand large windows, ten thousand small windows.

29. "And whosoever shall give meat to one of the faithful, as much of it as the body of this *Parodars* bird of mine, I, Ahura Mazda, need not interrogate him twice; he shall directly go to Paradise."

III

30. The holy Sraosha, letting his club down upon her, asked the Druj: "O thou wretched, worthless Druj! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?"

31. The Druj demon answered: "O holy, well-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32. "For there are four males of mine; and they make me conceive progeny as other males make their females conceive by their seed." [21]

33. The holy Sraosha, letting his club down upon her, asked the Druj: "O thou wretched, worthless Druj! Who is the first of those males of thine?"

34. The Druj demon answered: "O holy, well-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up.[22]

35. "That man makes me conceive progeny as other males make their females conceive by their seed."

36. The holy Sraosha, letting his club down upon her, asked the Druj: "O thou wretched, worthless Druj! What is the thing that can undo that?"

[20] "In the day of recompense."— Commentary. He shall be rewarded as though he had given a house, etc. . . . he shall receive such a house in Paradise.

[21] Sin makes the Druj mother of a spontaneous progeny, as the sinner is "the brood of the Druj."

[22] Compare Fargard III, 34.

37. The Druj demon answered: "O holy, well-formed Sraosha! This is the thing that undoes it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38. "He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb."

39. The holy Sraosha, letting down his club upon her, asked the Druj: "O thou wretched, worthless Druj! Who is the second of those males of thine?"

40. The Druj demon answered: "O holy, well-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

41. "That man makes me conceive progeny as other males make their females conceive by their seed."

42. The holy Sraosha, letting his club down upon her, asked the Druj: "O thou wretched, worthless Druj! What is the thing that can undo that?"

43. The Druj demon answered: "O holy, well-formed Sraosha! This is the thing that undoes it, namely, when the man rising up and stepping three steps farther off, shall say three *Ahuna-Vairya,* two *humatanam,* three *hukhshathrotemam,* and then chant the *Ahuna-Vairya* and offer up one *Yenhe hatam.*

44. "He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does, who tears the child out of a mother's womb."

45. The holy Sraosha, letting his club down upon her, asked the Druj: "O thou wretched, worthless Druj! Who is the third of those males of thine?"

46. The Druj demon answered: "O holy, well-formed Sraosha! He is the third of my males who during his sleep emits seed.

47. "That man makes me conceive progeny in the same manner as other males make their females conceive progeny by their seed."

48. The holy Sraosha, letting his club down upon her,

asked the Druj: "O thou wretched, worthless Druj! What is the thing that can undo that?"

49. The Druj demon answered: "O holy, well-formed Sraosha! this is the thing that undoes it, namely, if the man, when he has risen from sleep, shall say three *Ahuna-Vairya,* two *humatanam,* three *hukhshathrotemam,* and then chant the *Ahuna-Vairya,* and offer up one *Yenhe hatam.*

50. "He does thereby as thoroughly destroy the fruit of my womb as a four-footed wolf does who tears the child out of a mother's womb."

51. Then he shall speak unto Spenta Armaiti,[23] saying: "O Spenta Armaiti, this man do I deliver unto thee; this man deliver thou back unto me, against the happy day of resurrection; deliver him back as one who knows the Gathas, who knows the Yasna, and the revealed Law, a wise and clever man, who is Obedience incarnate.

52. "Then thou shalt call his name 'Fire-creature, Fire-seed, Fire-offspring, Fire-land,' or any name wherein is the word Fire."[24]

53. The holy Sraosha, letting his club down upon her, asked the Druj: "O thou wretched, worthless Druj! Who is the fourth of those males of thine?"

54. The Druj demon answered: "O holy, well-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt.

55. "At the fourth step we Daevas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the *Yatus* and the *Zandas.*"[25]

56. The holy Sraosha, letting his club down upon her, asked the Druj: "O thou wretched, worthless Druj, what is the thing that can undo that?"

57. The Druj demon answered: "O holy, well-formed Sraosha! There is no means of undoing it;

[23] The Genius of the Earth.

[24] Atar, the Fire, is the ideal father of the son to be born, as Spenta Armaiti, the Earth, is his ideal mother.

[25] The *Yatu* is a sorcerer; the *Zanda* is an apostle of Ahriman.

58. "When a man or a woman, being more than fifteen years of age, walks without wearing the sacred girdle or sacred shirt.

59. "At the fourth step we Daevas, at once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the *Yatus* and the *Zandas*."

IV

60. Demand of me, thou upright one! of me who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

61. Zarathushtra asked Ahura Mazda: "Who grieves thee with the sorest grief? Who pains thee with the sorest pain?"

62. Ahura Mazda answered: "It is the Gahi,[26] O Spitama Zarathushtra! who mixes in her the seed of the faithful and the unfaithful, of the worshipers of Mazda and the worshipers of the Daevas, of the wicked and the righteous.

63. "Her looks dries up one-third of the mighty floods that run from the mountains, O Zarathushtra; her look withers one-third of the beautiful, golden-hued, growing plants, O Zarathushtra;

64. "Her look withers one-third of the strength of Spenta Armaiti;[27] and her touch withers in the faithful one-third of his good thoughts, of his good words, of his good deeds, one-third of his strength, of his victorious power, and of his holiness.

65. "Verily I say unto thee, O Spitama Zarathushtra! such creatures ought to be killed even more than gliding snakes, than howling wolves, than the wild she-wolf that falls upon the fold, or than the she-frog that falls upon the waters with her thousandfold brood."

[26] The courtezan, as an incarnation of the female demon Gahi.
[27] The earth.

V

66. Demand of me, thou upright one! of me who am the Maker, the most beneficent of all beings, the best knowing, the most pleased in answering what is asked of me; demand of me that thou mayst be the better, that thou mayst be the happier.

67–68. Zarathushtra asked Ahura Mazda: "If a man shall come unto a woman who has the whites or sees blood, and he does so wittingly and knowingly, and she allows it wilfully, wittingly, and knowingly, what is the atonement for it, what is the penalty that he shall pay to atone for the deed they have done?"

69. Ahura Mazda answered: "If a man shall come unto a woman who has the whites or sees blood, and he does so wittingly and knowingly, and she allows it wilfully, wittingly, and knowingly;

70. "He shall slay a thousand head of small cattle; he shall godly and piously offer up to the fire the entrails thereof together with *Zaothra*-libations; he shall bring the shoulder-bones to the Good Waters.

71. "He shall godly and piously bring unto the fire a thousand loads of soft wood, of *Urvasna, Vohu-gaona, Vohu-kereti, Hadha-naepata,* or of any sweet-scented plant.

72. "He shall tie and consecrate a thousand bundles of *Baresma;* he shall godly and piously offer up to the Good Waters a thousand *Zaothra*-libations, together with the *Haoma* and the milk, cleanly prepared and well strained — cleanly prepared and well strained by a pious man, and mixed with the roots of the tree known as *Hadha-naepata.*

73. "He shall kill a thousand snakes of those that go upon the belly, two thousand of the other kind; he shall kill a thousand land-frogs and two thousand water-frogs; he shall kill a thousand corn-carrying ants and two thousand of the other kind.

74. "He shall throw thirty bridges over canals; he shall undergo a thousand stripes with the *Aspahe-astra,* a thousand stripes with the *Sraosho-karana.*[28]

[28] Five *tanafuhrs,* that is six thousand *dirhems.*

75. "This is the atonement, this is the penalty that he shall pay to atone for the deed that he has done.

76. "If he shall pay it, he makes himself a viaticum into the world of the holy ones; if he shall not pay it, he makes himself a viaticum into the world of the wicked, into that world, made of darkness, the offspring of darkness, which is Darkness' self." [29]

FARGARD XIX.[1]— (THE TEMPTING OF ZARATHUSHTRA)

[29] Compare Fargard V, 62.

[1] I. Angra Mainyu sends the demon Buiti to kill Zarathushtra: Zarathushtra sings aloud the Ahuna-Vairya, and the demon flies away, confounded by the sacred words and by the Glory of Zarathushtra (sections 1–3).

I a. Angra Mainyu himself attacks him and propounds riddles to be solved under pain of death. The Prophet rejects him with heavenly stones, given by Ahura, and announces to him that he will destroy his creation. The demon promises him the empire of the world if he adores him, as his ancestors have done, and abjures the religion of Mazda. Zarathushtra rejects his offers scornfully. He announces he will destroy him with the arms given by Ahura, namely, the sacrificial implements and the sacred words. Then he recites the *Tad thwa peresa*, that is to say the Gatha in which he asks Ahura for instruction on all the mysteries of the material and spiritual world (sections 4–10).

The rest of the Fargard contains specimens of the several questions asked by Zarathushtra and the answers given by Ahura. It is an abridgement of the Revelation (compare Yt. XXIV).

II (11–17). How to destroy the uncleanness born from a contact with the dead? — By invoking the Mazdean Religion. A series of invocations taught by Ahura and developed by Zarathushtra (15–16).

III (18–19). How to promote the prosperity of the creation? — By the rites of the Baresman.

IV (20–25). How to purify man and clothes defiled by the dead? — With *gomez*, water, and perfume.

V (26–34). On the remuneration of deeds after death; on the fate of the wicked and the righteous; the Kinvad bridge.

II a (34–42). Another series of invocations.

VI (43–47). The demons, dismayed by the birth of the Prophet, rush back into hell.

As may be seen from the preceding analysis, the essential parts of this Fargard are sections I and VI, the rest being an indefinite development. It appears also from section VI, that the attacks of Buiti and Angra Mainyu against Zarathushtra and the attempt to seduce him are supposed to take place at the moment when he was born, which is confirmed by the testimony of the Nask Varshtmansar.— West, "Pahlavi Texts," IV, 226 *seq.*

I

1. From the region of the north, from the regions of the north,[2] forth rushed Angra Mainyu, the deadly, the Daeva of the Daevas.[3] And thus spake the evil-doer Angra Mainyu, the deadly: "Druj, rush down and kill him," O holy Zarathushtra! The Druj came rushing along, the demon Buiti,[4] who is deceiving, unseen death.[5]

2. Zarathushtra chanted aloud the Ahuna-Vairya: "The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king."

He offered the sacrifice to the good waters of the good Daitya! He recited the profession of the worshipers of Mazda!

The Druj dismayed, rushed away, the demon Buiti, who is deceiving, unseen death.

3. And the Druj said unto Angra Mainyu: "Thou tormenter, Angra Mainyu! I see no way to kill Spitama Zarathushtra, so great is the glory of the holy Zarathushtra."

Zarathushtra saw all this within his soul: "The wicked, the evil-doing Daevas (thought he) take counsel together for my death."

I a

4. Up started Zarathushtra, forward went Zarathushtra, unabated by Akem-mano, by the hardness of his malignant riddles;[6] he went swinging stones in his hand, stones as big as a house,[7] which he obtained from the Maker, Ahura Mazda, he the holy Zarathushtra.

[2] From hell.

[3] "The fiend of fiends," the arch-fiend.

[4] Buiti is identified by the Greater Bundahish with the *But*, the idol, worshiped by Budasp (a corruption of Bodhisattva). Buiti would be therefore a personification of Buddhism, which was flourishing in Eastern Iran in the two centuries before and after Christ.

[5] Idolatry being the death of the soul.

[6] This is a fragment of an old legend in which Zarathushtra and Angra Mainyu played respectively the parts of Œdipus and the Sphinx.

[7] The Commentary has, "Some say, those stones are the Ahuna-Vairya." If one keeps in mind how much the Mussulman legend of Ibrahim owes to the legend of Zoroaster, one may easily admit that this

"Whereat on this wide, round earth, whose ends lie afar, whereat dost thou swing those stones, thou who standest by the upper bank of the river Darega,[8] in the mansion of Pourusaspa?"[9]

5. Thus Zarathushtra answered Angra Mainyu: "O evil-doer, Angra Mainyu! I will smite the creation of the Daeva; I will smite the Nasu, a creature of the Daeva; I will smite the Pairika Knathaiti,[10] till the victorious Saoshyant come up to life[11] out of the lake Kasava,[12] from the region of the dawn, from the regions of the dawn."

6. Again to him said the Maker of the evil world, Angra Mainyu: "Do not destroy my creatures, O holy Zarathushtra! Thou art the son of Pourusaspa;[13] by thy mother I was invoked.[14] Renounce the good Religion of the worshipers of Mazda, and thou shalt gain such a boon as Vadhaghna[15] gained, the ruler of the nations."

7. Spitama Zarathushtra said in answer: "No! never will I renounce the good Religion of the worshipers of Mazda, either for body or life, though they should tear away the breath!"

8. Again to him said the Maker of the evil world, Angra Mainyu: "By whose Word wilt thou strike, by whose Word wilt thou repel, by whose weapon will the good creatures strike and repel my creation, who am Angra Mainyu?"

9. Spitama Zarathushtra said in answer: "The sacred

passage in our text is the origin of the story of how Iblis tempted Ibrahim, and was pelted away, whence he was named "the stoned One."

[8] "The Daraga is the chief of the rivers, because the house of Zartusht's father stood on its bank and Zartusht was born there."— Bund. XXIV, 15.

[9] The father of Zarathushtra.

[10] The incarnation of idolatry.

[11] The unborn son of Zoroaster, who, at the end of time, will destroy Ahriman and bring about the resurrection of the dead.

[12] The Zarah sea in Saistan.

[13] "I know thee."— Commentary.

[14] The Commentary has, "Some explain thus: Thy forefathers worshiped me: worship me also." Zoroaster's forefathers must naturally have followed a false religion, since he announces the true one.

[15] Azi Dahaka or Zohak, who, as a legendary king, is said to have ruled the world for a thousand years.

mortar, the sacred cups, the *Haoma,* the Word taught by Mazda — these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon will the good creatures strike and repel thee, O evil-doer, Angra Mainyu! The Good Spirit made the creation;[16] he made it in the boundless Time. The Amesha-Spentas made the creation, the good, the wise Sovereigns."

10. Zarathushtra chanted aloud the Ahuna-Vairya.

The holy Zarathushtra said aloud: "This I ask thee: teach me the truth, O Lord! . . ."

II

11. Zarathushtra asked Ahura Mazda: "O Ahura Mazda, most beneficent spirit, Maker of the material world, thou Holy One! [he was sitting by the upper bank of the Darega, before Ahura Mazda, before the good Vohu-mano, before Asha Vahista, Khshathra Vairya, and Spenta Armaiti;]

12. "How shall I free the world from that Druj, from that evil-doer, Angra Mainyu? How shall I drive away direct defilement? How indirect defilement? How shall I drive the Nasu from the house of the worshipers of Mazda? How shall I cleanse the faithful man? How shall I cleanse the faithful woman?"

13. Ahura Mazda answered: "Invoke, O Zarathushtra! the good Religion of Mazda.

"Invoke, O Zarathushtra! though thou see them not, the Amesha-Spentas who rule over the seven *Karshvares* of the earth.

"Invoke, O Zarathushtra! the sovereign Heaven, the boundless Time,[17] and Vayu,[18] whose action is most high.

"Invoke, O Zarathushtra! the powerful Wind, made by Mazda; and Spenta (Armaiti),[19] the fair daughter of Ahura Mazda.

[16] The first duty of every good Mazda-worshiper is to think of Ormazd as the creator, and of Ahriman as the destroyer.— Minokhard II, 9.

[17] By contradistinction to the duration of the world, which is limited to 12,000 years.— Bund. XXXIV, 1.

[18] The Genius of Destiny.

[19] The fourth Amesha-Spenta, who in her spiritual character is an in-

14. "Invoke, O Zarathushtra! my Fravashi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, the best shapen, the highest in holiness, and whose soul is the holy Word!

"Invoke, O Zarathushtra! this creation of mine, who am Ahura Mazda."

15. Zarathushtra imitated my words from me, and said: "I invoke the holy creation of Ahura Mazda.

"I invoke Mithra, the lord of the rolling country-side, a god armed with beautiful weapons, with the most glorious of all weapons, with the most victorious of all weapons.

"I invoke the holy, well-formed Sraosha, who wields a club in his hand, to bear upon the heads of the fiends.

16. "I invoke the most glorious Holy Word.

"I invoke the sovereign Heaven, the boundless Time, and Vayu, whose action is most high.

"I invoke the mighty Wind, made by Mazda, and Spenta (Armaiti), the fair daughter of Ahura Mazda.

"I invoke the good Religion of Mazda, the fiend-destroying Law of Zarathushtra."

III

17. Zarathushtra asked Ahura Mazda: "O Maker of the good world, Ahura Mazda! With what manner of sacrifice shall I worship, with what manner of sacrifice shall I make people worship this creation of Ahura Mazda?"

18. Ahura Mazda answered: "Go, O Spitama Zarathushtra! toward the high-growing trees, and before one of them that is beautiful, high-growing, and mighty, say thou these words: 'Hail to thee! O good, holy tree, made by Mazda! *Ashem vohu!*'"

19. "The priest shall cut off a twig of *Baresma,* long as an *aesha,* thick as a *yava.* The faithful one, holding it in his left hand, shall keep his eyes upon it without ceasing, whilst he is offering up to Ahura Mazda and to the Amesha-Spentas, the high and beautiful golden *Haomas,* and Good

carnation of pious humility and in her material character the Genius of the Earth.

Thought and the good Rata,[20] made by Mazda, holy and excellent."

IV

20. Zarathushtra asked Ahura Mazda: "O thou, all-knowing Ahura Mazda! thou art never asleep, never intoxicated, thou Ahura Mazda! Vohu-mano[21] gets directly defiled: Vohu-mano gets indirectly defiled; the Daevas defile him from the bodies smitten by the Daevas: let Vohu-mano be made clean."

21. Ahura Mazda answered: "Thou shalt take some *gomez* from a bull ungelded and such as the law requires it. Thou shalt take the man who is to be cleansed to the field made by Ahura, and the man that is to cleanse him shall draw the furrows.

22. "He shall recite a hundred *Ashem vohu:* 'Holiness is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness!'"

"He shall chant two hundred Ahuna-Vairya: 'The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda! He who relieves the poor makes Ahura king.'

"He shall wash himself four times with the *gomez* from the ox, and twice with the water made by Mazda.

23. "Thus Vohu-mano shall be made clean, and clean shall be the man. The man shall take up Vohu-mano with the left arm and the right, with the right arm and the left: and thou shalt lay down Vohu-mano under the mighty light of the heavens, by the light of the stars made by the gods, until nine nights have passed away.

[20] Rata impersonates the liberalities done by men to God (as offerings) and by God to men (as riches, etc.).

[21] Vohu-mano is often used as a designation of the faithful one, literally, "the good-minded"; this is the meaning which is given to it in this passage by the Commentary, and it certainly belongs to it in the second part of section 25; but in the first part of the same clause it is translated "clothes," a meaning which is not unlikely in itself, as Vohu-mano, being the Amshaspand of cattle, may designate, and in fact did designate, the skins of cattle and leather.— Commentary ad Fargard XVIII, 2. On the whole the description in the text applies to the cleans-

24. "When nine nights have passed away, thou shalt bring libations unto the fire, thou shalt bring hard wood unto the fire, thou shalt bring incense of Vohu-gaona unto the fire, and thou shalt perfume Vohu-mano therewith.

25. "Thus shall Vohu-mano be made clean, and clean shall be the man. He shall take up Vohu-mano with the right arm and the left, with the left arm and the right, and Vohu-mano shall say aloud: 'Glory be to Ahura Mazda! Glory be to the Amesha-Spentas! Glory be to all the other holy beings.'"

V.

26. Zarathushtra asked Ahura Mazda: "O thou all-knowing Ahura Mazda: Should I urge upon the godly man, should I urge upon the godly woman, should I urge upon the wicked Daeva-worshiper who lives in sin, to give the earth made by Ahura, the water that runs, the corn that grows, and all the rest of their wealth?"

Ahura Mazda answered: "Thou shouldst, O holy Zarathushtra."

27. O Maker of the material world, thou Holy One! Where are the rewards given? Where does the rewarding take place? Where is the rewarding fulfilled? Whereto do men come to take the reward that, during their life in the material world, they have won for their souls?

28. Ahura Mazda answered: "When the man is dead, when his time is over, then the wicked, evil-doing Daevas cut off his eyesight. On the third night, when the dawn appears and brightens up, when Mithra, the god with beautiful weapons, reaches the all-happy mountains, and the sun is rising:

29. "Then the fiend, named Vizaresha,[22] O Spitama Zarathushtra, carries off in bonds[23] the souls of the wicked

ing both of the man and of the clothes, and Vohu-mano sometimes means the one, and sometimes the other.

[22] The demon Vizaresh is he who, during that struggle of three days and three nights with the souls of the departed, carries terror on them and beats them: he sits at the gate of hell.—Bund. XXVIII, 18.

[23] "Every one has a noose cast around his neck: when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked,

Daeva-worshipers who live in sin. The soul enters the way made by Time, and open both to the wicked and to the righteous. At the head of the Kinvad bridge, the holy bridge made by Mazda, they ask for their spirits and souls the reward for the worldly goods which they gave away here below.

30. "Then comes the beautiful, well-shapen, strong and well-formed maid, with the dogs at her sides, one who can distinguish, who has many children, happy, and of high understanding.

"She makes the soul of the righteous one go up above the Hara-berezaiti; above the Kinvad bridge she places it in the presence of the heavenly gods themselves.

31. "Up rises Vohu-mano[24] from his golden seat; Vohu-mano exclaims: 'How hast thou come to us, thou Holy One, from that decaying world into this undecaying one?'

32. "Gladly pass the souls of the righteous to the golden seat of Ahura Mazda, to the golden seat of the Amesha-Spentas, to the Garo-nmanem,[25] the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

33. "As to the godly man that has been cleansed, the wicked, evil-doing Daevas tremble at the perfume of his soul after death, as doth a sheep on which a wolf is pouncing.[26]

34. "The souls of the righteous are gathered together there: Nairyo-sangha is with them; a messenger of Ahura Mazda is Nairyo-sangha.

II a

"Invoke, O Zarathushtra! this very creation of Ahura Mazda."

they drag him with that noose down into hell."—Commentary; compare Fargard v, 8.

[24] The doorkeeper of Paradise.

[25] The *Garothman* of the Parsis; literally, "the house of songs"; it is the highest Paradise.

[26] Ormazd is all perfume, Ahriman is infection and stench (Bundahis I; Eznig, Refutatio Haeresiarum II); the souls of their followers partake of the same qualities, and by the performance of the Barashnum both the body and the soul are perfumed and sweetened.

35. Zarathushtra imitated those words of mine: "I invoke the holy world, made by Ahura Mazda.

"I invoke the earth made by Ahura, the water made by Mazda, the holy trees.

"I invoke the sea Vouru-kasha.

"I invoke the beautiful Heaven.[27]

"I invoke the endless and sovereign Light.[28]

36. "I invoke the bright, blissful Paradise of the Holy Ones.

"I invoke the Garo-nmanem, the abode of Ahura Mazda, the abode of the Amesha-Spentas, the abode of all the other holy beings.

"I invoke the sovereign Place of Eternal Weal,[29] and the Kinvad bridge made by Mazda.

37. "I invoke the good Saoka,[30] who has the good eye.

"I invoke the whole creation of weal.

"I invoke the mighty Fravashis of the righteous.

"I invoke Verethraghna,[31] made by Ahura, who wears the Glory made by Mazda.

"I invoke Tistrya,[32] the bright and glorious star, in the shape of a golden-horned bull.[33]

38. "I invoke the holy, beneficent Gathas, who rule over the *Ratus:*[34]

[27] Asman, the highest heaven, as distinguished from the firmament (*thwasha*) that lies nearer the earth.

[28] The endless Light is "the place of Ormazd" (Bund. 1); it is Infinite Space conceived as luminous.

[29] *Misvana gatva*, another name of the heavenly spaces; it designates heaven as the abode and source of all blessings, of all *savah*, or *saoka*.

[30] A Genius defined, "Genius of the good eye," by opposition to "the bad eye." Saoka (*Sok*) is an auxiliary to Mithra (*Mihr*); she receives first, from above, all the good destined to man, and transmits it to the lower sky or firmament (which is the seat of Destiny) through the moon and Ardvisur.— Gr. Bund.

[31] The Genius of Victory (Bahram).

[32] Tistrya (*Tir*), the star of rain.

[33] Tistrya appears successively under three forms, during the month named from him (the first month of summer, June 21–July 21): ten days as a man, ten days as a bull, ten days as a horse. "As a bull he is most to be invoked" (Commentary), to prepare has final victory over the demon of Drought, Apaosha.

[34] The chiefs of creation; "they rule over the *Ratus* inasmuch as it is by their means that these other *Ratus* are invoked."— Commentary.

"I invoke the Ahunavaiti Gatha;
"I invoke the Ustavaiti Gatha;
"I invoke the Spenta-mainyu Gatha;
"I invoke the Vohu-khshathra Gatha;
"I invoke the Vahistoisti Gatha.

39. "I invoke the Karshvares of Arzahe and Savahe;
"I invoke the Karshvares of Fradadhafshu and Vidadhafshu;
"I invoke the Karshvares of Vourubaresti and Vouruzaresti;
"I invoke the bright Hvaniratha;[35]
"I invoke the bright, glorious Haetumant;
"I invoke the good Ashi;[36]
"I invoke the good Kisti;[37]
"I invoke the most pure Kista;[38]
"I invoke the Glory of the Aryan regions;[39]
"I invoke the Glory of the bright Yima, the good shepherd.

40. "Let him be worshiped with sacrifice, let him be gladdened, gratified, and satisfied, the holy Sraosha, the well-formed, victorious, holy Sraosha.[40]
"Bring libations unto the Fire, bring hard wood unto the Fire, bring incense of Vohu-gaona unto the Fire.
"Offer up the sacrifice to the Vazista fire,[41] which smites the fiend Spengaghra:[42] bring unto it the cooked meat and full overflowing libations.

41. "Offer up the sacrifice to the holy Sraosha, that the holy Sraosha may smite down the fiend Kunda, who is

[35] The earth is divided into seven Karshvares, of which the central one, Hvaniratha, is the finest and contains Iran.
[36] Ashi (Ashishvang), the Genius that imparts riches to the righteous.
[37] An angel of religious knowledge.
[38] Religious knowledge: invoked with Daena.— Religion; Siroza, 24.
[39] The light of sovereignty, *hvareno*, which if secured by the Aryans makes them rule over their enemies.
[40] That he may smite Aeshma and the other fiends.
[41] The fire of lightning.
[42] The demon that prevents the fall of rain; a companion in arms of Apaosha.

drunken without drinking,[43] and throws down into the Hell of the Druj the wicked Daeva-worshipers, who live in sin.

42. "I invoke the Kara fish, who lives beneath waters in the bottom of the deep lakes.

"I invoke the ancient and sovereign Merezu,[44] the most warlike of the creatures of the two Spirits.

"I invoke the seven bright Sru . . ."

VI

43. "They cried about, their minds wavered to and fro,[45] Angra Mainyu the deadly, the Daeva of the Daevas; Indra the Daeva, Sauru the Daeva, Naunghaithya the Daeva, Taurvi and Zairi; Aeshma of the murderous spear; Akatasha the Daeva; Winter, made by the Daevas; the deceiving, unseen Death; Zaurva,[46] baneful to the fathers; Buiti the Daeva; Driwi[47] the Daeva; Daiwi[48] the Daeva; Kasvi[49] the Daeva; Paitisha[50] the most Daeva-like amongst the Daevas.

44. "And the evil-doing Daeva, Angra Mainyu, the deadly, said: 'What! let the wicked, evil-doing Daevas gather together at the head of Arezura!'[51]

45. "They rush away shouting, the wicked, evil-doing Daevas; they run away shouting, the wicked, evil-doing Daevas; they run away casting the Evil Eye, the wicked, evil-doing Daevas: 'Let us gather together at the head of Arezura!

46. "'For he is just born the holy Zarathushtra, in the house of Pourusaspa. How can we procure his death? He

[43] Whereas Aeshma, the other arch-enemy of Sraosha, borrows part of his strength from drunkenness.

[44] From its two epithets, "ancient" and "sovereign," it appears that it must designate one of the first principles, that is to say, some form of Heaven, Light, Space, or Time.

[45] Up and down, in hope and despair.

[46] Old age.

[47] Malice; see Fargard II.

[48] Lying.

[49] Spite.

[50] Opposition, or counter-action, the same as Paityara; a personification of the doings of Ahriman and of his marring power.

[51] At the gate of hell.

is the weapon that fells the fiends: he is a counter-fiend to the fiends; he is a Druj to the Druj. Vanished are the Daeva-worshipers, the Nasu made by the Daeva, the false-speaking Lie!'

47. "They rush away shouting, the wicked, evil-doing Daevas, into the depths of the dark, raging world of hell.

"*Ashem vohu:* Holiness is the best of all good."

FARGARD XX.— (ON MEDICINE)

THRITA, THE FIRST HEALER[1]

1. Zarathushtra asked Ahura Mazda: "Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy one! Who was he who first of the healers,[2] of the wise, the happy, the wealthy, the glorious, the strong, the Paradhatas,[3] drove back sickness to sickness, drove back death to death;[4] and first turned away the point of the sword and the fire of fever from the bodies of mortals?"

2. Ahura Mazda answered: "Thrita it was who first of the healers, of the wise, the happy, the wealthy, the glorious, the strong, the Paradhatas, drove back sickness to sickness, drove back death to death, and first turned away the point of the sword and the fire of fever from the bodies of mortals.

3. "He asked for a source of remedies; he obtained it

[1] The Parsis say there are three kinds of medicine: one that heals with the knife, one that heals with herbs, and one that heals with sacred spells. The present Fargard deals with the origin of medicine, particularly the herbs-medicine. Its inventor was Thrita, of the Sama family, to whom Ahura Mazda brought down from heaven ten thousand healing plants that had been growing up around the tree of eternal life, the white *Hom* or *Gaokerena* (section 4). This Thrita is mentioned only once again in the Avesta, in Yasna IX, where he appears to have been one of the first priests of *Haoma*. This accounts for his medical skill; as *Haoma* is the plant of eternal life, it is but natural that one of his first priests should have been the first healer.

This Fargard has only an allusion to the origin of the knife-medicine, which was, as it seems, revealed by Khshathra Vairya (section 3). The last paragraphs (sections 5–12) deal with the spell-medicine.

[2] "Those who knew how to take care of their own bodies, like Isfandyar: some say that no sword could wound him."— Commentary.

[3] The Paradhata or *Peshdad*, the kings of the first Iranian dynasty.

[4] "That is to say, who kept sickness in bonds, who kept death in bonds."— Commentary.

from Khshathra-Vairya,[5] to withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand *Sarana* and to withstand *Sarastya;*[6] to withstand *Azana* and to withstand *Azahva;* to withstand *Kurugha* and to withstand *Azivaka;* to withstand *Duruka* and to withstand *Astairya;* to withstand the evil eye, rottenness, and infection which Angra Mainyu had created against the bodies of mortals.

4. "And I, Ahura Mazda, brought down the healing plants that, by many hundreds, by many thousands, by many myriads, grow up all around the one *Gaokerena.*[7]

5. "All this do we achieve; all this do we order; all these prayers do we utter, for the benefit of the bodies of mortals;[8]

6. "To withstand sickness and to withstand death; to withstand pain and to withstand fever; to withstand *Sarana* and to withstand *Sarastya;* to withstand *Azana* and to withstand *Azahva;* to withstand *Kurugha* and to withstand *Azivaka;* to withstand *Duruka* and to withstand *Astairya;* to withstand the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

7. "To thee, O Sickness, I say avaunt! to thee, O Death, I say avaunt! to thee, O Pain, I say avaunt! to thee, O Fever, I say avaunt! to thee, O Evil Eye, I say avaunt! to

[5] As Khshathra-Vairya presides over metals, it was a knife he received, "of which the point and the base were set in gold." He was therefore the first who healed with the knife, as well as the first who healed with herbs. As for the healing with the holy word, see sections 5 and *seq.*

[6] Headache and cold fever.

[7] There are two *Haomas:* one is the yellow or golden *Haoma,* which is the earthly *Haoma,* and which, when prepared for the sacrifice, is the king of healing plants; the other is the white *Haoma* or *Gaokerena,* which grows up in the middle of the sea Vouru-Kasha, where it is surrounded by the ten thousand healing plants created by Ormazd in order to oppose so many diseases that had been created by Ahriman. A frog goes swimming around the *Gaokerena* to gnaw it down: but two Kar Mahi (Fargard XIX, 42) keep watch and circle around the tree, so that the head of one of them is continually toward the frog.— Bund. XVIII.

[8] "We do all that is necessary for healing; we give, as Dastobar (Dastur), the necessary prescriptions; we recite the needed prayers."— This section is a transition to the spell-medicine.

thee, O *Sarana,* I say avaunt! and to thee, O *Sarastya,* I say avaunt! to thee, O *Azana,* I say avaunt! and to thee, O *Azahva,* I say avaunt! to thee, O *Kurugha,* I say avaunt! and to thee, O *Azivaka,* I say avaunt! to thee, O *Duruka,* I say avaunt! and to thee, O *Astairya,* I say avaunt!

8. "Give us, O Ahura, that powerful sovereignty, by the strength of which we may smite down the Druj! By its might may we smite the Druj!

9. "I drive away *Ishire* and I drive away *Aghuire;* I drive away *Aghra* and I drive away *Ughra;* I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away *Sarana* and I drive away *Sarastya;* I drive away *Azana* and I drive away *Azahva;* I drive away *Kurugha* and I drive away *Azivaka;* I drive away *Duruka* and I drive away *Astairya;* I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

10. "I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Gainis.

11. "*A Airyama ishyo.* May the vow-fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

12. "May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Gainis."

13. *Yatha ahu vairyo:* The will of the Lord is the law of righteousness.

The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.

Kem-na mazda: What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of Righteousness? Reveal therefore to me thy Religion as thy rule!

Ke verethrem-ga: Who is the victorious who will protect

thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

Keep us from our hater, O Mazda and Armaiti Spenta; Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!

FARGARD XXI.— (HYMNS AND CHARMS)

I

1. Hail, bounteous bull![1] Hail to thee, beneficent bull! Hail to thee, who makest increase! Hail to thee, who makest growth! Hail to thee, who dost bestow his part[2] upon the righteous faithful, and wilt bestow it on the faithful yet unborn! Hail to thee, whom the Gahi kills,[3] and the ungodly *Ashemaogha,* and the wicked tyrant.[4]

II

2. "Come, come on, O clouds, from up above, down on the earth, by thousands of drops, by myriads of drops": thus say, O holy Zarathushtra! "to destroy sickness, to destroy death, to destroy the sickness that kills, to destroy death that kills, to destroy Gadha and Apagadha.[5]

3. "If death come after noon, may healing come at eve!
"If death come at eve, may healing come at night!
"If death come at night, may healing come at dawn!
"And showers shower down new water, new earth, new plants, new healing powers, and new healing.

III a

4. "As the sea Vouru-kasha is the gathering-place of the

[1] The primeval bull who was created by Ormazd and killed by Ahriman with the help of the Gahi. Clause 1 is to be recited when one meets an ox or any kind of cattle.— Gr. Rav. 386.

[2] Possibly, "who dost kill the Gahi."

[3] His daily food.

[4] The wicked kills animals, out of mere cruelty, beyond his needs.

[5] Names of diseases.

waters,[6] rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way: thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the aerial way.

5. "Up! rise up and roll along! thou swift-horsed Sun, above Hara Berezaiti, and produce light for the world, and mayst thou, O man! rise up there, if thou art to abide in Garo-nmanem, along the path made by Mazda, along the way made by the gods, the watery way they opened.

6. "And the Holy Word shall keep away the evil: Of thee, O child! I will cleanse the birth and growth; of thee, O woman! I will make the body and the strength pure; I will make thee rich in children and rich in milk;

7. "Rich in seed, in milk,[7] in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running toward the pastures that give food to the child.

III b

8. "As the sea Vouru-kasha is the gathering-place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way:

"Thus rise up and roll along! thou in whose rising and growing Ahura Mazda made the earth.

9. "Up! rise up, thou Moon, that dost keep in thee the seed of the bull;[8]

[6] Waters and light are believed to flow from the same spring and in the same bed: "As the light comes in through Alborz (Hara Berezaiti) and goes out through Alborz, so water also comes out through Alborz and goes away through Alborz."— Bund. xx, 4. Every day the sun, moon, and stars rise up from Alborz, and every day all the waters on earth come back together to the sea Vouru-kasha, and there collected come down again to the earth from the peaks of Alborz.— Gr. Rav. 431. As light comes from three different sources (the sun, the moon, and the stars), the waters are invoked three times, first in company with the sun, then with the moon, lastly with the stars, as if there should be three different movements of the rain connected with the three movements of light.

[7] There are, in the text, two words for "milk," the one referring to the milk of women, the other to the milk of cows.

[8] When the primeval bull died, "what was bright and strong in his seed was brought to the sphere of the moon, and when it was cleansed

"Rise up above Hara Berezaiti, and produce light for the world, and mayst thou, O man! rise up there, if thou art to abide in Garo-nmanem, along the path made by Mazda, along the way made by the gods, the watery way they opened.

10. "And the Holy Word shall keep away the evil: Of thee, O child! I will cleanse the birth and growth; of thee, O woman! I will make the body and the strength pure; I make thee rich in children and rich in milk;

11. "Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running toward the pastures that give food to the child.

III c

12. "As the sea Vouru-kasha is the gathering-place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way:

"Thus rise up and roll along; thou in whose rising and growing Ahura Mazda made everything that grows.[9]

13. "Up! rise up, ye deep Stars, that have in you the seed of waters;

"Rise up above Hara Berezaiti, and produce light for the world, and mayst thou, O man! rise up there, if thou art to abide in Garo-nmanem, along the path made by Mazda, along the way made by the gods, the watery way they opened.

14. "And the Holy Word shall keep away the evil: Of thee, O child! I will cleanse the birth and growth; of thee, O woman! I will make the body and the strength pure; I make thee rich in children and rich in milk;

15. "Rich in seed, in milk, in fat, in marrow, and in offspring. I shall bring to thee a thousand pure springs, running toward the pastures that will give food to the child.

16. "As the sea Vouru-kasha is the gathering-place of the waters, rising up and going down, up the aerial way and down the earth, down the earth and up the aerial way:

there in the light of the astre, two creatures were shaped with it, a male and a female, from which came two hundred and seventy-two kinds of animals."— Bund. IV, X.

[9] The plants that grow under the action of "those stars that have in them the seed of waters" (compare section 13).

"Thus rise up and roll along! ye in whose rising and growing Ahura Mazda made everything that rises.

17. "In your rising away will the Kahvuzi [10] fly and cry, away will the Ayehi [11] fly and cry, away will the Gahi, who follows the Yatu, fly and cry.

IV

18. "I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away *Sarana* and I drive away *Sarastya.* I drive away *Azana* and I drive away *Azahva;* I drive away *Kurugha* and I drive away *Azivaka;* I drive away *Duruka* and I drive away *Astairya;* I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

19. "I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Gainis.

20. "*A Airyama ishyo:* May the vow-fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura!

21. "May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Gainis.

22. "*Yatha ahu vairyo:* The will of the Lord is the law of righteousness!

"*Kem-na mazda:* What protector hast thou given unto me . . .?

"*Ke verethrem-ga:* Who is the victorious who will protect thy teaching . . .?

23. "Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"

10 "He who diminishes glory, Ahriman."— Commentary.
11 "Sterility, Ahriman."— Commentary.

FARGARD XXII.[1]— (THE SPELL AGAINST SICKNESS)

I

1. Ahura Mazda spake unto Spitama Zarathushtra, saying: "I, Ahura Mazda, the Maker of all good things, when I made this mansion,[2] the beautiful, the shining, seen afar (there may I go up, there may I arrive!).

2. "Then the ruffian looked at me;[3] the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, thou most glorious Mathra Spenta!

3. "Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka,[4] made by Mazda and holy.

"Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

4. "Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

"Unto thee will I give in return a thousand females big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

[1] It has already been seen that, of all healers, the most powerful is the one who treats with the Holy Word (Mathra Spenta), that is with sacred spells. Of all sacred spells, the most efficacious is the *Airyama ishyo*. This is expressed under a mythological form in this Fargard.

Angra Mainyu having created 99,999 diseases, Ahura applies for remedy to the Holy Word (Mathra Spenta; sections 1–5).— How shall I manage? asks Mathra Spenta (section 16). Ahura sends his messenger to Airyaman with the same request. Airyaman comes at once to Ahura's call, and digs nine furrows. It is no doubt in order to perform the Barashnum, by the virtue of which the strength of the demon and of the demon's work will be broken. The Fargard ends therefore with spells against sickness and against death, added to the usual spells of the ordinary Barashnum.

[2] "The *Garotman*."— Commentary. Paradise.

[3] And cast on me the evil eye; "it was by casting the evil eye on the good creatures of Ormazd that Ahriman corrupted them." Compare Fargard xx, 3.

[4] The Genius of the good eye.

5. "And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again.

6. "Mathra Spenta, the all-glorious, replied unto me: 'How shall I heal thee? How shall I drive away from thee those nine diseases, and those ninety, those nine hundred, those nine thousand, and those nine times ten thousand diseases?'"

II

7. The Maker Ahura Mazda called for Nairyo-sangha:[5] Go thou, Nairyo-sangha, the herald, and drive toward the mansion of Airyaman, and speak thus unto him:

8. Thus speaks Ahura Mazda, the Holy One, unto thee:

"I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I ascend, there may I arrive!).

9. "Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayst thou heal me, O Airyaman, the vow-fulfiller!

10. "Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

"Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

11. "Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

"Unto thee will I give in return a thousand females big with young, of all species of small cattle. I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

12. "And I will bless thee with the fair blessing-spell of

[5] The messenger of Ahura Mazda. He is a form of Atar, the Fire.

the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again."

III

13. In obedience to Ahura's words he went, Nairyo-sangha, the herald; he drove toward the mansion of Airyaman, he spake unto Airyaman, saying:

14. Thus speaks Ahura Mazda, the Holy One, unto thee: "I, Ahura Mazda, the Maker of all good things, when I made this mansion, the beautiful, the shining, seen afar (there may I go up, there may I arrive!).

15. "Then the ruffian looked at me; the ruffian Angra Mainyu, the deadly, wrought against me nine diseases, and ninety, and nine hundred, and nine thousand, and nine times ten thousand diseases. So mayest thou heal me, O Airyaman, the vow-fulfiller!

16. "Unto thee will I give in return a thousand fleet, swift-running steeds; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

"Unto thee will I give in return a thousand fleet, high-humped camels; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

17. "Unto thee will I give in return a thousand brown oxen that do not push; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

"Unto thee will I give in return a thousand females, big with young, of all species of small cattle; I offer thee up a sacrifice, O good Saoka, made by Mazda and holy.

18. "And I will bless thee with the fair blessing-spell of the righteous, the friendly blessing-spell of the righteous, that makes the empty swell to fulness and the full to overflowing, that comes to help him who was sickening, and makes the sick man sound again."

IV

19. Quickly was it done, nor was it long, eagerly set off

the vow-fulfilling Airyaman, toward the mountain of the holy Questions,[6] toward the forest of the holy Questions.

20. Nine kinds of stallions brought he with him, the vow-fulfilling Airyaman.[7]

Nine kinds of camels brought he with him, the vow-fulfilling Airyaman.

Nine kinds of bulls brought he with him, the vow-fulfilling Airyaman.

Nine kinds of small cattle brought he with him, the vow-fulfilling Airyaman.

He brought with him the nine twigs; he drew along nine furrows.

21. "I drive away Ishire and I drive away Aghuire; I drive away Aghra and I drive away Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I drive away *Sarana* and I drive away *Sarastya;* I drive away *Azana,* and I drive away *Azahva;* I I drive away *Kurugha* and I drive away *Azivaka;* I drive away *Duruka* and I drive away *Astairya.* I drive away the evil eye, rottenness, and infection which Angra Mainyu has created against the bodies of mortals.

22. "I drive away all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Gainis.

23. "May the vow-fulfilling Airyaman come here, for the men and women of Zarathushtra to rejoice, for Vohu-mano to rejoice; with the desirable reward that Religion deserves. I solicit for holiness that boon that is vouchsafed by Ahura.

24. "May the vow-fulfilling Airyaman smite all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Gainis.

25. "*Yatha ahu vairyo:* The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king.

[6] The mountain where "the holy conversations" between Ormazd and Zoroaster took place.

[7] According to Framji, "He brought with him the strength of nine stallions," to infuse it into the sick man.

"*Kem-na mazda:* What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!

"*Ke verethrem-ga:* Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!

"Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O world of the fiend! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!"

END OF THE VENDIDAD

THE EMPIRE OF CYRUS
(539 B. C.–332 B. C.)

THE ROCK-INSCRIPTIONS OF THE CONQUERORS

"Says Xerxes, the great King: 'What was done by me here and what was done by me afar, all this I did by the grace of Ahura Mazda.'"

—INSCRIPTION IN THE PALACE OF XERXES.

THE ROCK-INSCRIPTIONS OF THE CONQUERORS

(INTRODUCTION)

SEVERAL of these Persian inscriptions from the kingdom founded by Cyrus are known to-day. By far the most celebrated is the great rock-carved inscription of Behistan. High upon the precipitous side of a mountain, King Darius Hystaspes, the third Persian "world ruler," ordered this enormous record of his triumphs to be chiseled for all men to see forever. The carving includes not only five long columns of inscriptions such as are here translated, but also huge figures in bold relief of King Darius, his attendants, and his prisoners. Moreover, the five columns of text are duplicated on one side in the Elamite tongue and on the other in the Babylonian.

The carvings are much worn by more than two thousand years of the rough assault of all the elements. So that, especially at the bottom of the columns, it is not easy to read them. Neither is it easy to scale the cliffs, so as to get close enough for a careful examination. This was, however, accomplished by the great English explorer Major Rawlinson, in 1844, and again in our day by Professor Jackson. The Rawlinson reading of the columns has thus received its final confirmation and correction.

The full romantic story of King Darius we must leave to Persian history. Briefly, the direct royal line of Cyrus ended with his half-mad son Cambyses, and the world-wide Persian Empire was left without a ruler. Claimants to its many thrones sprang up in every country; but the Persian chiefs selected as their leader Darius, a relative of the royal line, and Darius subdued every rebel and re-established the Empire. His severest struggle was against Gomates, or Gaumata, who was upheld by the Magian priests. Appar-

ently this was a religious war — Magians against Zoroastrians; and hence comes Darius's devotion to the god Ahura Mazda. Darius thoroughly reorganized the Empire and became its greatest ruler.

THE INSCRIPTION OF DARIUS[1]

COLUMN I

1. I am Darius, the great King, the King of kings, the King in Persia, the King of countries, the son of Hystaspes, the grandson of Arsames, the Achaemenian.

2. Saith Darius the King: My father was Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariaramnes; the father of Ariaramnes was Teispes; the father of Teispes was Achaemenes.

3. Saith Darius the King: Therefore we are called the Achaemenides; from long ago we have been of ancient lineage; from long ago our family have been kings.

4. Saith Darius the King: Eight of my family there were who were formerly kings; I am the ninth, we nine in two lines are kings.

5. Saith Darius the King: By the grace of Ahura Mazda I am King; Ahura Mazda gave me the kingdom.

6. Saith Darius the King: These are the countries which came to me; by the grace of Ahura Mazda I became King of them: Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, the lands which are on the sea, Sparda [Sardes], Ionia [Media], Armenia, Cappadocia, Parthia, Drangiana, Aria, Chorasmia, Bactria, Sogdiana, Gandara, Scythia, Sattagydia, Arachosia, the Macae [part of Baluchistan]; in all, 23 countries.

7. Saith Darius the King: These are the countries which came to me; by the grace of Ahura Mazda they became subject to me; they bore tribute to me; what was commanded to them by me night or day, this they did.

8. Saith Darius the King: Within these countries what man was watchful, him well esteemed I esteemed; who was an enemy, him well punished I punished; by the grace of

[1] A newly revised translation by Prof. A. V. W. Jackson.

Ahura Mazda these countries respected my laws; as it was commended by me to them, so they did.

9. Saith Darius the King: Ahura Mazda gave me this kingdom; Ahura Mazda bore me aid until I obtained this kingdom; by the grace of Ahura Mazda I hold this kingdom.

10. Saith Darius the King: This is what was done by me after that I became King; Cambyses by name, the son of Cyrus was of our family; he was King here; of this Cambyses there was a brother Bardiya [Smerdis], by name, possessing a common mother and the same father with Cambyses; afterward Cambyses slew that Bardiya; when Cambyses slew Bardiya it was not known to the people that Bardiya was slain; afterward Cambyses went to Egypt; when Cambyses went to Egypt, after that the people became hostile; after that there was deceit to a great extent in the land, both in Persia and in Media and in the other provinces.

11. Saith Darius the King: Afterward there was one man, a Magian, Gaumata by name; he rose up from Paishiyauvada; there is a mountain Arakadri by name; from there — 14 days in the month Viyakhna were completing their course when he rose up; he thus deceived the people: I am Bardiya the son of Cyrus, brother of Cambyses; afterward all the people became estranged from Cambyses and went over to him, both Persia and Media and the other provinces; he seized the kingdom; 9 days in the month Garmapada were completing their course — then he seized the kingdom; afterward Cambyses died by a self-imposed death.

12. Saith Darius the King: This kingdom which Gaumata the Magian took from Cambyses, this kingdom from long ago was the possession of our family; afterward Gaumata the Magian took from Cambyses both Persia and Media and the other provinces; he seized the power and made it his own possession; he became King.

13. Saith Darius the King: There was not a man, neither a Persian nor a Median nor any one of our family, who could make Gaumata the Magian deprived of the king-

dom; the people feared him for his tyranny; they feared he would slay the many who knew Bardiya formerly; for this reason he would slay the people, "that they may not know me that I am not Bardiya the son of Cyrus"; any one did not dare to say anything against Gaumata the Magian until I came; afterward I asked Ahura Mazda for help; Ahura Mazda bore me aid; 10 days in the month Bagayadi were completing their course — then I with few men slew that Gaumata the Magian and what foremost men were his allies; there is a stronghold, Sikayauvati by name; there is a province in Media, Nisaya by name; here I smote him; I took the kingdom from him; by the grace of Ahura Mazda I became King; Ahura Mazda gave me the kingdom.

14. Saith Darius the King: The kingdom which was taken away from our family, this I put in its place; I established it on its foundation; as it was formerly so I made it; the sanctuaries which Gautama the Magian had destroyed I restored; for the people the revenue and the personal property and the estates and the royal residences which Gaumata the Magian took from them I restored; I established the State on its foundation, both Persia and Media and the other provinces; as it was formerly, so I brought back what had been taken away; by the grace of Ahura Mazda this I did; I labored until our royal house I re-established in its place; as it was formerly, so I made it; I labored by the grace of Ahura Mazda that Gaumata the Magian did not take away our royal house.

15. Saith Darius the King: This is what I did, after that I became King.

16. Saith Darius the King: When I slew Gaumata the Magian, afterward there was one man, Athina by name, the son of Upadarahma; he rose up in Susiana; thus he said to the people: I am King in Susiana; afterward the people of Susiana became rebellious and went over to that Athina; he became King in Susiana; and there was one man, a Babylonian, Nidintu-Bel by name, the son of Aniri'; he rose up in Babylon; thus he deceived the people; I am Nebuchadrezzar, the son of Nabu-na'id; afterward the whole

of the Babylonian people went over to that Nidintu-Bel; Babylon became rebellious; the kingdom in Babylon he seized.

17. Saith Darius the King: Afterward I went to Susiana; this Athina was led to me bound; I slew him.

18. Saith Darius the King: Afterward I went to Babylon against that Nidintu-Bel who called himself Nebuchadrezzar; the army of Nidintu-Bel held the Tigris; there he halted and thereby was a flotilla; afterward I placed my army on floats of skins; one part I set on camels, for the other I brought horses; Ahura Mazda bore me aid; by the grace of Ahura Mazda we crossed the Tigris; there the army of Nidintu-Bel I smote utterly; 26 days in the month Athiyadiya were completing their course — then we engaged in battle.

19. Saith Darius the King: Afterward I went to Babylon; when I had not reached Babylon — there is a town, Zazana by name, along the Euphrates — there this Nidintu-Bel who called himself Nebuchadrezzar advanced with his army against me to engage in battle; afterward we engaged in battle; Ahura Mazda bore me aid; by the grace of Ahura Mazda the army of Nidintu-Bel I smote utterly; the enemy were driven into the water; the water bore them away; 2 days in the month Anamaka were in course — then we engaged in battle.

[END OF COLUMN 1]

THE INSCRIPTION OF DARIUS

COLUMN IV

1. Saith Darius the King: This is what was done by me in Babylon.

2. Saith Darius the King: This is what I did, by the grace of Ahura Mazda, in the same year after that I became King. I engaged in 19 battles; by the grace of Ahura Mazda I waged them and I seized nine kings; there was one, Gaumata by name, a Magian; he lied; thus he said: I am Bardiya, the son of Cyrus; he made Persia rebellious; there was one, Athina by name, a Susian; he lied; thus he said: I am King in Susiana; he made Susiana rebellious to me; there was one, Nidintu-Bel by name, a Babylonian; he lied; thus he said: I am Nebuchadrezzar, the son of Nabu-na'id; he made Babylon rebellious; there was one, Martiya by name, a Persian; he lied; thus he said: I am Imanish, King in Susiana; he made Susiana rebellious; there was one, Phraortes by name, a Mede; he lied; thus he said: I am Khshathrita, of the family of Cyaxares; he made Media rebellious; there was one, Cithantakhma by name, a Sagartian; he lied; thus he said: I am King in Sagartia, of the family of Cyaxares; he made Sagartia rebellious; there was one, Frada by name, a Margian; he lied; thus he said: I am King in Margiana; he made Margiana rebellious; there was one, Vahyazdata by name, a Persian; he lied; thus he said: I am Bardiya, the son of Cyrus; he made Persia rebellious; there was one, Arkha by name, an Armenian; he lied; thus he said: I am Nebuchadrezzar the son of Nabu-na'id; he made Babylon rebellious.

3. Saith Darius the King: These nine kings I seized within three battles.

4. Saith Darius the King: These are the provinces which became rebellious; the Lie made them rebellious so that these deceived the people; afterward Ahura Mazda gave

them into my hand; as was my will so I did unto them.

5. Saith Darius the King: O thou who shalt be king in the future, protect thyself strongly from deceit; whatever man shall be a deceiver, him well punished, punish; if thus thou shalt think, "may my country be secure."

6. Saith Darius the King: This is what I did, by the grace of Ahura Mazda I did it in the same year; O thou who shalt examine this inscription in the future, let it convince thee as to what was done by me; regard it not as lies.

7. Saith Darius the King: Ahura Mazda is my surety that this is true and not false which I did in the same year.

8. Saith Darius the King: By the grace of Ahura Mazda and me much else was done by me, that is not written on this inscription; for this reason it is not written lest whoever shall examine this inscription in the future, to him what has been done by me should seem too much; and it should not convince him, but he should think it false.

9. Saith Darius the King: Who were the former kings, while they lived, by these nothing was done as was done by me through the grace of Ahura Mazda in the same year.

10. Saith Darius the King: Now let it convince thee as to what was done by me; thus tell it to the people; in that account do not conceal it; if thou shalt not conceal this record but tell it to the people, may Ahura Mazda be a friend to thee, and may there be unto thee a family abundantly, and mayest thou live long.

11. Saith Darius the King: If thou shalt conceal this record and not tell it to the people, may Ahura Mazda be a smiter unto thee and may there not be unto thee a family.

12. Saith Darius the King: This is what I did in the same year; by the grace of Ahura Mazda I did it; Ahura Mazda bore me aid and the other gods which are.

13. Saith Darius the King: For this reason Ahura Mazda bore me aid and the other gods which are, because I was not an enemy, I was not a deceiver, I was not a wrong-doer, neither I nor my family; according to rectitude I ruled, nor against the slave nor the lowly did I exercise oppression; the man who helped my house, him well esteemed, I

esteemed; the man who would destroy it, him well punished, I punished.

14. Saith Darius the King: O thou who shalt be king in the future, whatever man shall be a deceiver or whoever shall be a wrong-doer, be not a friend to these; punish them with severe punishment.

15. Saith Darius the King: O thou who shalt see this inscription in the future which I have written, or these sculptures, thou shalt not destroy them as long as thou shalt be powerful; thus thou shalt guard them.

16. Saith Darius the King: If thou shalt see this inscription or these sculptures and shalt not destroy them and shalt guard them as long as thy family shalt be, may Ahura Mazda be a friend unto thee, and may there be unto thee a family abundantly, and mayest thou live long, and whatever thou shalt do, this for thee let Ahura Mazda make successful.

17. Saith Darius the King: If thou shalt see this inscription or these sculptures and shalt destroy them and shalt not guard them as long as thy family shall be, may Ahura Mazda be a smiter unto thee, and may there not be unto thee a family, and whatever thou shalt do, this for thee let Ahura Mazda destroy.

18. Saith Darius the King: These are the men who were there then when I slew Gaumata the Magian, who called himself Bardiya; then these men cooperated as my allies (or followers); Intaphernes by name, the son of Vayaspara, a Persian; Otanes by name, the son of Thukhra, a Persian; Gobryas by name, the son of Mardonius, a Persian; Hydarnes by name, the son of Bagabigna, a Persian; Megabyzus by name, the son of Dathuhya, a Persian; Ardumanish by name, the son of Vahauka, a Persian.

19. Saith Darius the King: O thou who shalt be king in the future, preserve the family of these men.

20. Saith Darius the King: By the grace of Ahura Mazda this inscription . . . which I made . . . I have written this inscription . . . me afterward the inscription . . . throughout the provinces — the people.

[END OF COLUMN IV]

PAHLAVI TEXTS
(A. D. 226–A. D. 1000)

THE PAHLAVI RELIGIOUS BOOKS

"Through Me the sky arose from the substance of the ruby, without columns, on the spiritual support of far-compassed light."

— THE BUNDAHISH.

"It is to Pahlavi writings that we must refer for most of the details relating to the traditions, ceremonies, and customs of this ancient faith, which styles itself emphatically the good *religion of Mazdayasnians."*

— E. W. WEST.

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THE PAHLAVI RELIGIOUS BOOKS

(INTRODUCTION)

PAHLAVI literature passed through its fullest and most brilliant period some thirteen centuries ago. At that time Pahlavi was the language of the powerful Sassanian Persian Empire, a realm whose sovereigns, Khosroes and Sapor, had withstood all the strength of Rome, and even held Roman Emperors as captive slaves. It was this Sassanian Empire which the Mohammedans overthrew; and the fugitive Parsis carried to India only a few fragments of its literature.

Doubtless later generations of the Parsi exiles made many additions to the texts they thus preserved. Except for the Avesta, these Parsi treasures none of them retain the exact form of the old Sassanian days. Such Pahlavi texts as deal with religion have been least altered. These consist of commentaries on the Avesta, of later hymns and rituals, and, above all, of the Bundahish, or "Original Creation."

The Bundahish is an enormous storehouse of old religious legends, a "book of beginnings," an expanding of every old Zoroastrian teaching into a thousand fantasies. Most of the traditions contained in it are of far older date than the book itself, preserved probably from pre-Christian days. We have no space for the whole of this vast, rambling work, but select its most famous section, that which deals with the Resurrection and future existence of mankind.

From the Bundahish we turn to the still more fanciful religious work, the Book of Arda Viraf. Of its author we know nothing except what his book tells. He has sometimes been connected with a religious scholar who wrote commentaries on the Avesta during the Sassanian Empire. His book narrates a vision of heaven and hell which Viraf saw in an inspired dream or vision. Most of the brief book is

given here, except where the details of hell become too bestial, too coarsely sordid for modern taste. The entire vision is truly Dantesque; and while we do not know its age, we can say confidently that it is several centuries older than the work of Dante. So profound, even to this day, is the Parsis' faith in the reality of Viraf's vision, that when the work is read in their religious assemblies, the men weep and the women cry out in horror over its pictures of the damned. It has certainly a powerful influence in restraining the Parsis from sin.

THE PAHLAVI RELIGIOUS BOOKS

THE BUNDAHISH

SECTION XXX [1]

1. On the nature of the resurrection and future existence it says in revelation that, whereas Mashya and Mashyoi,[2] who grew up from the earth, fed first upon water, then plants, then milk, and then meat; so men also, when their time of death has come, first desist from eating meat, then milk, then from bread, till when they shall die they always feed upon water.

2. So, likewise, in the millennium of Hushedar-mah, the strength of appetite will thus diminish, when men will remain three days and nights in superabundance through one taste of consecrated food.

3. Then they will desist from meat food, and eat vegetables and milk; afterward, they abstain from milk food and abstain from vegetable food, and are feeding on water; and for ten years before Soshyans [3] comes they remain without food, and do not die.

4. After Soshyans comes they prepare the raising of the dead, as it says, that Zaratust asked of Auharmazd [4] thus: "Whence does a body form again, which the wind has carried and the water conveyed? and how does the resurrection occur?"

5. Auharmazd answered thus: "When through Me the

[1] This translation is from the "Pahlavi Texts," translated by E. W. West.

[2] Two fabled twins of the Creation.

[3] The Messiah.

[4] These are, of course, Zoroaster and the god Ahura Mazda.

sky arose from the substance of the ruby, without columns, on the spiritual support of far-compassed light; when through Me the earth arose, which bore the material life, and there is no maintainer of the worldly creation but it; when by Me the sun and moon and stars are conducted in the firmament of luminous bodies; when by Me corn was created so that, scattered about in the earth, it grew again and returned with increase; when by Me color of various kinds was created in plants; when by Me fire was created in plants and other things without combustion; when by Me a son was created and fashioned in the womb of a mother, and the structure severally of the skin, nails, blood, feet, eyes, ears, and other things was produced; when by Me legs were created for the water, so that it flows away, and the cloud was created which carries the water of the world and rains there where it has a purpose; when by Me the air was created which conveys in one's eyesight, through the strength of the wind, the lowermost upward according to its will, and one is not able to grasp it with the hand outstretched; each one of them, when created by Me, was herein more difficult than causing the resurrection, for it is an assistance to me in the resurrection that they exist, but when they were formed it was not forming the future out of the past.

6. "Observe that when that which was not was then produced, why is it not possible to produce again that which was? For at that time one will demand the bone from the spirit of earth, the blood from the water, the hair from the plants, and the life from fire, since they were delivered to them in the original creation."

7. First, the bones of Gayomard are roused up, then those of Mashya and Mashyoi, then those of the rest of mankind; in the fifty-seven years of Soshyans they prepare all the dead, and all men stand up; whoever is righteous and whoever is wicked, every human creature, they rouse up from the spot where its life departs.

8. Afterward, when all material living beings assume again their bodies and forms, then they assign them a single class.

9. Of the light accompanying the sun, one half will be for Gayomard, and one half will give enlightenment among the rest of men, so that the soul and body will know that this is my father, and this is my mother, and this is my brother, and this is my wife, and these are some other of my nearest relations.

10. Then is the assembly of the Sadvastaran,[5] where all mankind will stand at this time; in that assembly every one sees his own good deeds and his own evil deeds; and then, in that assembly, a wicked man becomes as conspicuous as a white sheep among those which are black.

11. In that assembly whatever righteous man was friend of a wicked one in the world, and the wicked man complains of him who is righteous, thus: "Why did he not make me acquainted, when in the world, with the good deeds which he practised himself?" if he who is righteous did not inform him, then it is necessary for him to suffer shame accordingly in that assembly.

12. Afterward, they set the righteous man apart from the wicked; and then the righteous is for heaven, and they cast the wicked back to hell.

13. Three days and nights they inflict punishment bodily in hell, and then he beholds bodily those three days' happiness in heaven.[6]

14. As it says that, on the day when the righteous man is parted from the wicked, the tears of every one, thereupon, run down unto his legs.

15. When after they set apart a father from his consort, a brother from his brother, and a friend from his friend, they suffer every one for his own deeds, and weep, the righteous for the wicked and the wicked about himself; for

[5] Windischmann suggests that it may be "the assembly of Isadvastas," the eldest son of Zaratust; perhaps supposed to be presided over by him as the first supreme high-priest after Zaratust's death.

[6] As an aggravation of his punishment in hell. It has generally been supposed that this last phrase refers to the reward of the righteous man, but this can not be the case unless *akhar* be taken in the sense of "other," which is unlikely; besides, beholding the happiness of others would be no reward to an Oriental mind.

there may be a father who is righteous and a son wicked, and there may be one brother who is righteous and one wicked.

16. Those for whose peculiar deeds it is appointed, such as Dahak and Frasiyav of Tur, and others of this sort, as those deserving death, undergo a punishment no other men undergo; they call it "the punishment of the three nights."

17. Among his producers of the renovation of the universe, those righteous men of whom it is written that they are living, fifteen men and fifteen damsels, will come to the assistance of Soshyans.

18. As Gokihar[7] falls in the celestial sphere from a moonbeam on to earth, the distress of the earth becomes such-like as that of a sheep when a wolf falls upon it.

19. Afterward, the fire and halo melt the metal of Shatvairo, in the hills and mountains, and it remains on this earth like a river.

20. Then all men will pass into that melted metal and will become pure! when one is righteous, then it seems to him just as though he walks continually in warm milk; but when wicked, then it seems to him in such manner as though, in the world, he walks continually in melted metal.

21. Afterward, with the greatest affection, all men come together, father and son and brother and friend ask one another thus: "Where has it been these many years, and what was the judgment upon thy soul? hast thou been righteous or wicked?"

22. The first soul the body sees, it inquires of it with these words.

23. All men become of one voice and administer loud praise to Auharmazd and the archangels.

24. Auharmazd completes his work at that time, and the creatures become so that it is not necessary to make any effort about them; and among those by whom the dead are prepared, it is not necessary that any effort be made.

25. Soshyans, with his assistants, performs a Yazisn ceremony in preparing the dead, and they slaughter the ox Hadhayos in that Yazisn; from the fate of that ox and the

[7] Probably a meteor.

white *Hom* they prepare *Hush,* and give it to all men, and all men become immortal forever and everlasting.

26. This, too, it says, that whoever has been the size of a man, they restore him then with an age of forty years; they who have been little when not dead, they restore with an age of fifteen years; and they give every one his wife, and show him his children with the wife; so they act as now in the world, but there is no begetting of children.

27. Afterward, Soshyans and his assistants, by order of the creator Auharmazd, give every man the reward and recompense suitable to his deed; this is even the righteous existence where it is said that they convey him to paradise, and the heaven of Auharmazd takes up the body as itself requires; with that assistance he continually advances forever and everlasting.

28. This, too, it says, that whoever has performed no worship and has ordered no *Geti-kharid,*[8] and has bestowed no clothes as a righteous gift, is naked there; and he performs the worship of Auharmazd, and the heavenly angels provide him the use of his clothing.

29. Afterward, Auharmazd seizes on the evil spirit, Vohuman on Akoman, Ashavahist on Andar, Shatvairo on Savar, Spendarmad on Taromat who is Naunghas, Horvadad and Amerodad on Tairev and Zairik, true-speaking on what is evil-speaking, Srosh on Aeshm.

30. Then two fiends remain at large, Aharman and Az; Auharmazd comes to the world, himself the Zota and Srosh the Raspi, and holds the Kusti in his hand; defeated by the Kusti formula the resources of the evil spirit and Az act most impotently, and by the passage through which he rushed into the sky he runs back to gloom and darkness.

31. Gokihar burns the serpent in the melted metal, and the stench and pollution which were in hell are burned in that metal, and it (hell) becomes quite pure.

32. He (Auharmazd) sets the vault into which the evil spirit fled, in that metal; he brings the land of hell back for

[8] The Sad-dar Bundahish says that by *Geti-kharid* "heaven is purchased in the world, and one's own place brought to hand in heaven."

the enlargement of the world; the renovation arises in the universe by his will, and the world is immortal forever and everlasting.

33. This, too, it says, that this earth becomes an iceless, slopeless plain; even the mountain, whose summit is the support of the Kinvad bridge, they keep down, and it will not exist.

THE BOOK OF ARDA VIRAF

CHAPTER I [1]

IN THE NAME OF GOD [2]

1. They say that, once upon a time, the pious Zaratusht [3] made the religion, which he had received, current in the world;

2. and till the completion of 300 years, the religion was in purity, and men were without doubts.

3. But afterward, the accursed evil spirit, the wicked one, in order to make men doubtful of this religion,

4. instigated the accursed Alexander, the Roman,[4]

5. who was dwelling in Egypt, so that he came to the country of Iran,

6. and destroyed the metropolis and empire, and made them desolate.

7. And this religion,[5] namely, all the Avesta and Zend, written upon prepared cow-skins, and with gold ink, was deposited in the archives, in Stakhar Papakan,[6]

8. and the hostility of the evil-destined, wicked Ashemok, the evil-doer, brought onward Alexander, the Roman, who was dwelling in Egypt, and he burned them up.[7]

1 Translated by Prof. Martin Haug, of the University of Munich.

2 Prof. Haug translated, or rather revised, this work from the MS. of a Parsi priest Hoshangji.

3 Zoroaster.

4 That is, a native of those Greek provinces which afterward became an important part of the eastern empire of the Romans.

5 That is, the religious writings.

6 The name of Persepolis in Sassanian times.

7 This statement, regarding the burning of the religious books by Alexander, which often occurs in Parsi writings, has been supposed to have originated in a modern misunderstanding, whereby the destruction consequent upon the Mohammedan conquest has been attributed to the Greek invader. Heeren first expressed the opinion that, as the persecution of foreign religions was quite contrary to Alexander's policy, this

9. And he killed several *Desturs* and judges and *Herbads* and *Mobads* and upholders of the religion,[8] and the competent and wise of the country of Iran.

10. And he cast hatred and strife, one with the other, amongst the nobles and householders of the country of Iran;

11. and self-destroyed, he fled to hell.[9]

12. And after that, there were confusion and contention among the people of the country of Iran, one with the other.

13. And so they had no lord, nor ruler, nor chieftain, nor *Destur* who was acquainted with the religion,

14. and they were doubtful in regard to God;

15. and religions of many kinds, and different fashions of belief, and skepticism, and various codes of law were promulgated in the world;

16. until the time when the blessed and immortal Ataropad-i Marspendan was born; on whose breast, in the tale which is in the Din-kard,[10] melted brass was poured.

17. And much law and justice were administered according to different religions and different creeds;

18. and the people of this religion[11] deposited in Shaspigan[12] were in doubt.

19. And afterward, there were other magi and *Desturs* of the religion;

statement of the Parsis was not to be credited; and his opinion has been generally adopted by later writers, without further examination. On comparing, however, the statements made in Pahlavi books with the accounts of the destruction of Persepolis, given by classical writers, it appears that the latter rather confirm, than contradict, the statements of the Parsis.

[8] These names refer to the various grades of the Zoroastrian priesthood.

[9] This appears to refer to Alexander's premature death.

[10] The words *dino-karto* can only refer to that large and comprehensive collection of old religious traditions, which goes by the name of "Din-kard," and was compiled from a far more extensive Zend and Pahlavi literature than that which has reached our time.

[11] Religious books.

[12] That is, those who believed in the religious writings deposited in the treasure of Shaspigan.

20. and some of their number were loyal and apprehensive.

21. And an assembly of them was summoned in the residence of the victorious Frobag fire;[13]

22. and there were speeches and good ideas, of many kinds, on this subject:

23. that "it is necessary for us to seek a means,

24. so that some one of us may go, and bring intelligence from the spirits;

25. that the people who exist in this age shall know

26. whether these Yazishn and Dron and Afrinagan ceremonies, and Nirang prayers, and ablution and purifications[14] which we bring into operation, attain unto God, or unto the demons;

27. and come to the relief of our souls, or not."

28. Afterward also, with the concurrence of the *Desturs* of the religion, they called all the people to the residence of the Frobag fire.

29. And from the whole number they set apart seven men who had not the slightest doubt of God and the religion,

30. and whose own thoughts and words and deeds were most orderly and proper;

31. and they were told thus: "Seat yourselves down,

32. and select one from among you, who is best for this duty, and the most innocent and respected."

33. And afterward, those seven men sat down;

34. and, from the seven, three were selected; and from the three, one only, named Viraf;

35. and some call him the Nishapurian.

36. Then that Viraf, as he heard that decision, stood upon his feet,

37. joined his hands on his breast, and spoke

[13] This is one of the three most ancient fires in Iran, which were held in great reverence, and are mentioned in various Pahlavi books.

[14] These ceremonies, which are all accompanied by prayers, are commonly practised by Parsi priests at the present day.

38. thus: "If it please you, then give me not the undesired narcotic [15]

39. till you cast lots for the Mazdayasnians and me;

40. and if the lot come to me, I shall go willingly to that place of the pious and the wicked,

41. and carry this message correctly, and bring an answer truly."

42. And afterward, the lots of those Mazdayasnians and me were drawn;

43. the first time with the word "well-thought," and the second time with the word "well-said," and the third time with the word "well-done"; each of the three lots came to Viraf.

CHAPTER II

1. And that Viraf had seven sisters,

2. and all those seven sisters were as wives [1] of Viraf;

3. they had also learned the religion of heart, and recited the prayers.

4. And when they heard those tidings, then they came upon them so very grievously,

5. that they clamored and shrieked,

[15] When natives of India wish to obtain supernatural information they sometimes give, it is said, a narcotic prepared from the seeds of the *dhattura* plant, to a boy or old man, and place much reliance upon his answers to their questions, while under its intoxicating influence.

[1] This incident appears to be introduced merely as an illustration of the extraordinary piety of Viraf, in obeying the precepts of his religion with regard to Khvaetvadatha, or "next-of-kin marriage"; it also indicates that the tale was written before the ancient practise of marriage between brothers and sisters was discontinued. The later Pazand and Persian MSS. obscure the meaning by omitting this sentence; and, by sometimes changing "sisters" into "wives," and "brother" into "husband," conveys the idea that Viraf had seven wives who were merely sisters to each other. Destur Hoshangji thinks that they were not married, but only a sisterhood of nuns, in imitation of Christian customs; though he admits that there is no evidence that such an institution ever existed among Zoroastrians. If, however, they were married, he thinks it may have been merely a nominal marriage. As an instance of the ancient practise of marriage between brother and sister may be mentioned that of Cambyses, son of Cyrus, with his sister Atossa.

6. and went into the presence of the assembly of the Mazdayasnians,
7. and they stood up and bowed,
8. and said thus: "Do not this things, ye Mazdayasnians;
9. for we are seven sisters, and he is an only brother;
10. and we are, all seven sisters, as wives of that brother.
11. Just as the door of a house, in which seven lintels [2] were fixed, and one post below,
12. they who shall take away that post will make those lintels fall;
13. so for us seven sisters is this only brother, who is our life and maintenance;
14. every benefit from him proceeds from God.
15. Should you send him, before his time, from this realm of the living to that of the dead,
16. you will commit an injustice on us without cause."

17. And afterward, those Mazdayasnians, when they heard those words, pacified those seven sisters,
18. and said thus: "We will deliver Viraf to you, safe and sound,[3] in seven days;
19. and the happiness of this renown will remain with this man."
20. Then they became satisfied.

21. And then Viraf joined his hands on his breast before the Mazdayasnians, and said to them
22. thus: "It is the custom that I should pray to the departed souls, and eat food, and make a will; afterward, you will give me the wine and narcotic."
23. The *Desturs* directed thus: "Act accordingly." [4]

24. And afterward, those *Desturs* of the religion selected,

[2] Or "joists"; the meaning may be that the lintel of the doorway was formed of seven narrow timbers laid, side by side, over the opening, which, when large timber is scarce and walls are thick, is an easy way of making a large lintel; or it may refer to an entrance-verandah, in which one post supports seven joists by means of a post-plate.

[3] Literally, "healthy."

[4] That is, in accordance with the custom mentioned by Viraf.

in the dwelling of the spirit,[5] a place which was thirty footsteps from the good.[6]

25. And Viraf washed his head and body, and put on new clothes;

26. he fumigated himself with sweet scent[7] and spread a carpet, new and clean, on a prepared couch.

27. He sat down on the clean carpet of the couch,

28. and consecrated the Dron, and remembered the departed souls, and ate food.

29. And then those *Desturs* of the religion filled three golden cups with wine and narcotic of Vishtasp;

30. and they gave one cup over to Viraf with the word "well-thought," and the second cup with the word "well-said," and the third cup with the word "well-done";

31. and he swallowed the wine and narcotic, and said grace whilst conscious, and slept upon the carpet.

32. Those *Desturs* of the religion and the seven sisters were occupied, seven days and nights, with the ever-burning fire and fumigations; and they recited the Avesta and Zend of the religious ritual,

33. and recapitulated the Nasks,[8] and chanted the Gathas,[9] and kept watch in the dark.

34. And those seven sisters sat around the carpet of Viraf,

35. and seven days and nights the Avesta was repeated.

36. Those seven sisters with all the *Desturs* and *Herbads*

[5] That is, the dwelling of the angel of fire, Ataro yedato, the fire-temple in which they were assembled, previously called "the residence of the Frobag fire."

[6] Literally, "as to that which is good." As the soul of Viraf was about to quit the body, it was necessary that the latter should be treated as a dead body, and be kept thirty footsteps away from fire, water, and other holy things.

[7] Such fumigation is not now practised by the Parsis.

[8] The Nasks, or "books," of the Avesta are frequently mentioned in the Parsi writings. They comprised the whole religious and scientific literature of the Zoroastrian priesthood. It is doubtful whether the recapitulation of the Nasks refers to the whole of them, or only a portion; but it means, probably, only a recital of their general contents, as it can scarcely be supposed that all the Nasks were extant, in their entirety, in the time of Arda Viraf.

[9] The recital of the five Gathas is compulsory on every Zoroastrian.

and *Mobads* of the religion of the Mazdayasnians, discontinued not their protection in any manner.

CHAPTER III

1. And the soul of Viraf went, from the body, to the Kinvat bridge of Chakat-i-Daitik,
2. and came back the seventh day,[1] and went into the body.
3. Viraf rose up, as if he arose from a pleasant sleep,
4. thinking of Vohuman[2] and joyful.

5. And those sisters, with the *Desturs* of the religion and the Mazdayasnians, when they saw Viraf, became pleased and joyful;
6. and they said thus: "Be thou welcome, Viraf, the messenger of us Mazdayasnians, who art come from the realm of the dead to this realm of the living.
7. Those *Herbads* and *Desturs* of the religion bowed before Viraf.
8. And then Viraf, as he saw them, came forward and bowed, and said thus: "For you is a blessing from Auharmazd, the lord, and the archangels (Amshaspands);
9. and a blessing from the pious Zaratusht, the descendant of Spitama;
10. and a blessing from Srosh the pious, and Ataro the angel (*Yazad*), and the glorious religion of the Mazdayasnians;
11. and a blessing from the remaining pious; and a blessing from the remaining spirits of paradise who are in happiness and repose."

12. And afterward, the *Desturs* of the religion said
13. thus: "A faithful minister[3] art thou, Viraf, who art the messenger of us Mazdayasnians; and may thy blessing be for thee also.

[1] Literally, "day and night"; that is, the natural day of twenty-four hours.
[2] That is, "inspired with good thoughts."
[3] Literally, "a proper servant."

14. Whatever thou sawest, relate to us truly."

15. Then Viraf spoke thus: "First this is to be said,
16. that to give the hungry and thirsty food is the first thing,
17. and afterward to make inquiry of him, and appoint his task."

18. Then the *Desturs* of the religion assented[4] thus: "Well and good."
19. And well-cooked and savory[5] food and broth, and cold water and wine were brought.
20. They also consecrated the ceremonial cake (*dron*); and Viraf muttered grace, and ate the food, and having finished the sacred repast (*myazd*), he said grace.
21. And he recounted the praises of Auharmazd and the archangels; and he muttered the benedictions (*afrinagan*).

22. He also directed thus: "Bring a writer who is wise and learned."
23. And an accomplished writer, who was learned, was brought by him, and sat before him;
24. and whatsoever Viraf said, he wrote correctly, clearly, and explicitly.

CHAPTER IV

1. And he ordered him to write
2. thus: In that first night, Srosh the pious and Ataro the angel came to meet me,
3. and they bowed to me, and spoke
4. thus: "Be thou welcome, Arda Viraf, although thou hast come when it is not thy time."[1]
5. I said: "I am a messenger."
6. And then the victorious Srosh the pious, and Ataro the angel, took hold of my hand.

[4] Literally, "ordered."
[5] Literally, "well-scented."
[1] Although the time of thy coming is not yet.

7. Taking the first footstep with the good thought, and the second footstep with the good word, and the third footstep with the good deed, I came up to the Chinvat [2] bridge, the very wide [3] and strong and created by Auharmazd.

8. When I came up there,

9. I saw a soul of the departed, whilst in those first three nights the soul was seated on the top of the body.

10. and uttered those words of the Gatha:

11. "*Ushta ahmai yahmai ushta kahmaichid*"; that is, "Well is he by whom that which is his benefit becomes the benefit of any one else."

12. And in those three nights, as much benefit and comfort and enjoyment came to it,

13. as all the benefit which it beheld in the world;

14. just as a man who, whilst he was in the world, was more comfortable and happy and joyful through it.

15. In the third dawn, that soul of the pious departed into the sweet scent of trees;

16. and he considered that scent which passed by his nose among the living;

17. and the air of that fragrance comes from the more southern side, from the direction of God.

18. And there stood before him his own religion and his own deeds, in the graceful form of a damsel, as a beautiful appearance, that is, grown up in virtue;

19. with prominent breasts, that is, her breasts swelled downward, which is charming to the heart and soul;

20. whose form was as brilliant, as the sight of it was the more well-pleasing, the observation of it more desirable.

21. And the soul of the pious asked that damsel

22. thus: "Who art thou? and what person art thou? than whom, in the world of the living, any damsel more elegant, and of more beautiful body than thine, was never seen by me."

[2] Or Kinvat.

[3] "The refuge of many."

23. To him replied she who was his own religion and his own deeds,

24. thus: "I am thy actions, O youth of good thoughts, of good words, of good deeds, of good religion.

25. It is on account of thy will and actions that I am as great and good and sweet-scented and triumphant and undistressed as appears to thee.

26. For in the world the Gathas were chanted by thee, and the good water was consecrated by thee, and the fire tended by thee;

27. and the pious man who came from far, and who was from near, was honored by thee.

28. Though I have been stout, I am made stouter through thee;

29. and though I have been virtuous, I am made more virtuous through thee;

30, 31. and though I have been seated on a resplendent throne, I am seated more resplendently through thee;

32. and though I have been exalted, I am made more exalted through thee;

33. through these good thoughts and good words and good deeds which thou practisedst.

34. They honored thee, and the pious man after thee,

35. in that long worship and communion with Auharmazd, when thou performedst, for Auharmazd, worship and proper conversation for a long time.

36. Peace be from it."

CHAPTER V

1. Afterward, the width of that Chinvat bridge became again nine javelin-lengths.

2. With the assistance of Srosh the pious, and Ataro the angel, I passed over easily, happily, courageously, and triumphantly, on the Chinvat bridge.

3, 4. I had much protection from Mitro the angel, and Rashn the just, and Vai the good, and the angel Vahram the powerful, and the angel Ashtad the world-increasing, and the glory of the good religion of the Mazdayasnians; and the

guardian angels [1] of the pious, and the remaining spirits first bowed to me, Arda Viraf.

5. I also saw, I Arada Viraf, Rashn the just, who held in his hand the yellow golden balance, and weighed the pious and the wicked.

6. And afterward, Srosh the pious, and Ataro the angel, took hold of my hand,

7. and said thus: "Come on, so that we may show unto thee heaven and hell; and the splendor and glory and ease and comfort and pleasure and joy and delight and gladness and fragrance which are the reward of the pious in heaven.

8. We shall show thee the darkness and confinement and ingloriousness and misfortune and distress and evil and pain and sickness and dreadfulness and fearfulness and hurtfulness and stench in the punishments of hell, of various kinds, which the demons and sorcerers and sinners perform.

9. We shall show thee the place of the true and that of the false.

10. We shall show thee the reward of the firm believers in Auharmazd and the archangels, and the good which is in heaven, and the evil which is in hell;

11. and the reality of God and the archangels, and the non-reality of Akharman and the demons; and the existence of the resurrection of the dead and the future body.

12. We shall show thee the reward of the pious, from Auharmazd and the archangels, in the midst of heaven.

13. We shall show thee the torment and punishment of various kinds, which are for the wicked, in the midst of hell, from Akharman and the molestations of the demons."

CHAPTER VI

1. I came to a place,

2. and I saw the souls of several people, who remain in the same position.

3. And I asked the victorious Srosh the pious, and Ataro

[1] Every creature and object created by Auharmazd is supposed to possess a spiritual representative in the other world.

the angel, thus: "Who are they? and why remain they here?"

4. Srosh the pious, and Ataro the angel, said
5. thus: "They call this place *Hamestagan;* [1]
6. and these souls remain in this place till the future body; [2]
7. and they are the souls of those men whose good works and sin were equal.
8. Speak out to the worlds thus: 'Let not avarice and vexation prevent you from doing a very easy good work,[3]
9. for every one whose good works are three *Srosho-charanam* more than his sin goes to heaven.
10. they whose sin is more go to hell;
11. they in whom both are equal remain among these Hamestagan till the future body.'
12. Their punishment is cold, or heat, from the revolution of the atmosphere; and they have no other adversity."

CHAPTER VII

1. And afterward, I put forth the first footstep to the star track, on Humat, the place where good thoughts (*humat*) are received with hospitality.
2. And I saw those souls of the pious whose radiance, which ever increased, was glittering as the stars;
3. and their throne and seat were under the radiance, and splendid and full of glory.

4. And I asked Srosh the pious, and Ataro the angel, thus: "Which place is this? and which people are these?"

5. Srosh the pious, and Ataro the angel, said
6. thus: "This place is the star tract; and those are the souls
7. who, in the world, offered no prayers, and chanted no Gathas, and contracted no next-of-kin marriage;

[1] The ever-stationary.
[2] That is, "the resurrection."
[3] Consider not the easier good works with avarice and as vexation.

8. they have also exercised no sovereignty, nor rulership nor chieftainship.
9. Through other good works they have become pious."

CHAPTER VIII

1. When I put forth the second footstep, it was to Hukht of the moon track, the place where good words (*hukht*) find hospitality;
2. and I saw a great assembly of the pious.

3. And I asked Srosh the pious, and Ataro the angel, thus: "Which place is this? and who are those souls?"

4. Srosh the pious, and Ataro the angel, said
5. thus: "This place is the moon track; and these are those souls who, in the world, offered no prayers, and chanted no Gathas, and contracted no next-of-kin marriages;
6. but through other good works they have come hither;
7. and their brightness is like unto the brightness of the moon."

CHAPTER IX

1. When I put forth the third footstep on Huvarsht, there where good deeds (*huvarsht*) are received with hospitality, there I arrived.
2. There is the radiance which they call the highest of the highest;
3. and I saw the pious on thrones and carpets made of gold;
4. and they were people whose brightness was like unto the brightness of the sun.

5. And I asked Srosh the pious, and Ataro the angel, thus: "Which place is this? and who are those souls?"

6. Srosh the pious, and Ataro the angel, said
7. thus: "This is the sun track; and those are the souls who, in the world, exercised good sovereignty and rulership and chieftainship."

CHAPTER X

1. I put forth the fourth footstep unto the radiance of Garodman, the all-glorious;

2. and the souls of the departed came to meet us, and they asked a blessing, and offered praise,

3. and they spoke thus: "How hast thou come forth, O pious one?

4. From that perishable and very evil world, thou hast come unto this imperishable, unmolested world.

5. Therefore taste immortality, for here you see pleasure eternally."

6. And after that, Ataro, the angel of the fire of Auharmazd, came forward, saluted me,

7. and said thus: "A fine supplier art thou, Arda Viraf, of green wood, who art the messenger of the Mazdayasnians!"

8. Then I saluted, and said

9. thus: "Thy servant, O Ataro the angel, it was who, in the world, always put upon thee wood and perfume seven years old,

10. and you exclaim about my green wood!"

11. Then Ataro, the angel of the fire of Auharmazd, said

12. thus: "Come on, that I may show thee the tank of water of the green wood which was put upon me."

13. And he led me on to a place, and showed the blue water of a large tank,

14. and said: "This is the water which that wood exuded, which thou puttedst upon me."

CHAPTER XI

1. Afterward, arose Vohuman, the archangel, from a throne made of gold,

2. and he took hold of my hand; with the words "good thought" and "good word" and "good deed," he brought

me into the midst of Auharmazd and the archangels and other holy ones,

3. and the guardian angels of Zaratusht Spitama, Kai-Vishtasp, Jamasp, Isadvastar the son of Zaratusht, and other upholders and leaders of the religion,

4. than whom I have never seen any one more brilliant and excellent.

5. And Vohuman said

6. thus: "This is Auharmazd."

7. And I wished to offer worship before him.

8. And he said to me thus: "Salutation to thee, Arda Viraf, thou art welcome;

9. from that perishable world thou hast come to this pure, bright place."

10. And he ordered Srosh the pious, and Ataro the angel,

11. thus: "Take Arda Viraf, and show him the place and reward of the pious,

12. and also the punishment of the wicked."

13. Then Srosh the pious, and Ataro the angel, took hold of my hand;

14. and I was led by them from place to place.

15. I also saw the archangels, and I beheld the other angels;

16. I also saw the guardian angels of Gayomard, Zaratusht, Kai-Vishtasp, Frashoshtar, Jamasp, and other well-doers and leaders of the religion.

CHAPTER XII

1. I also came to a place, and saw

2. the souls of the liberal, who walked adorned,

3. and were above the other souls, in all splendor;

4. and Auharmazd ever exalts the souls of the liberal, who are brilliant and elevated and mighty.

5. And I said thus: "Happy art thou who art a soul of the liberal, that are thus above the other souls."

6. And it seemed to me sublime.

7. I also saw the souls of those who, in the world, chanted the Gathas and used the prescribed prayers (*yeshts*),
8. and were steadfast in the good religion of the Mazdayasnians, which Auharmazd taught to Zaratusht;
9. when I advanced, they were in gold-embroidered and silver-embroidered clothes, the most embellished of all clothing.
10. And it seemed to me very sublime.

11. I also saw a soul of those who contract next-of-kin marriages, in material-fashioned splendor,
12. when the lofty splendor of its residence ever increased thereby.
13. And it seemed to me sublime.

14. I also saw the souls of good rulers and monarchs,
15. who ever increased their greatness, goodness, power, and triumph thereby,
16. when they walk in splendor, in their golden trousers.
17. And it seemed to me sublime.

18. I also saw the soul of the great and of truthful speakers, who walked in lofty splendor with great glory.
19. And it seemed to me sublime.

CHAPTER XIII

1. I also saw the souls of those women of excellent thoughts, of excellent words, of excellent deeds, and submissive to control, who consider their husbands as lords,
2. in clothing embroidered with gold and silver, and set with jewels.
3. And I asked thus: "Which souls are those?"

4. And Srosh the pious, and Ataro the angel, said
5. thus: "These are the souls of those women who, in the world, have honored water, and honored fire, and honored

earth and trees, cattle and sheep, and all the other good creations of Auharmazd.

6. And they performed the Yazishn and Dron ceremonies, and the praise and services of God;

7. and they performed the rites and praises of the angels of the heavenly existences, and the angels of the earthly existences;

8. and they practised acquiescence and conformity, reverence and obedience to their husbands and lords.

9. and they were without doubts on the religion of the Mazdayasnians.

10. They were diligent in doing of good works,

11. and they have been abstainers from sin."

12. And it seemed to me sublime.

CHAPTER XIV

1. I also saw the souls of performers of the Yazishn ceremony, and of those who know the scriptures by heart, splendid among the lofty and exalted among the great.[1]

2. And it seemed to me sublime.

3. I also saw the souls of those who solemnized the whole ritual of the religion, and performed and directed the worship of God,

4. who were seated above the other souls;

5. and their good works stood as high as heaven.

6. And it seemed to me very sublime.

7. I also saw the souls of warriors, whose walk was in the supremest pleasure and joyfulness, and together with that of kings;

8. and the well-made arms and equipments of those heroes were made of gold, studded with jewels, well-ornamented and all embroidered;

9. and they were in wonderful trousers [2] with much pomp and power and triumph.

10. And it seemed to me sublime.

1 "Splendid in what is lofty, and exalted in what is great."

2 "Greaves"; but more probably "coronets and crowns."

11. I also saw the souls of those who killed many noxious creatures (*khrafstras*) in the world;

12. and the prosperity of the waters and sacred fires, and fires in general, and trees, and the prosperity also of the earth was ever increased thereby; and they were exalted and adorned.

13. And it seemed to me very sublime.

14. I also saw the souls of agriculturists, in a splendid place, and glorious and thick majestic clothing;

15. as they stood, and offered praise, before the spirits of water and earth, trees and cattle;

16. and they utter thanksgiving and praise and benediction;

17. their throne also is great, and the place they occupy is good.

18. And it seemed to me sublime.

19. I also saw the souls of artizans who, in the world, served their rulers and chieftains;

20. as they saw on thrones which were well-carpeted and great, splendid and embellished.

21. And it seemed to me very sublime.

CHAPTER XV

1. I also saw the souls of shepherds, by whom, in the world, quadrupeds and sheep were employed and fed,

2. and preserved from the wolf and thief and tyrannical man.

3. And at appointed times, water and grass and food were given;

4. and they were preserved from severe cold and heat;

5. and the males were allowed access at the usual time, and properly restrained when inopportune;

6. whereby very great advantage, profit and benefit, food and clothing were afforded to the men of that time:

7. Which souls walked among those who are brilliant, on a beautiful eminence, in great pleasure and joy.

8. And it seemed to me very sublime.

9. I also saw many golden thrones, fine carpets and cushions decked with rich cloth,
10. on which are seated the souls of householders and justices, who were heads of village families, and exercised mediation and authority,
11. and made a desolate place prosperous;
12. they also brought many conduits, streams, and fountains for the improvement of tillage and cultivation, and the advantage of creatures.
13. And as they stand before those who are the guardian angels of water, and of trees, and also of the pious, in great power and triumph,
14. they offer them blessings and praise, and repeat thanksgivings.
15. And it seemed to me very sublime.

16. I also saw the souls of the faithful, the teachers and inquirers, in the greatest gladness on the splendid throne.
17. And it seemed to me sublime.

18. I also saw the friendly souls of interceders and peace-seekers,
19. who ever increased thereby their brilliance, which was like the stars and moon and sun;
20. and they ever walked agreeably in the light of the atmosphere.

21. I also saw the pre-eminent world of the pious, which is the all-glorious light of space, much perfumed with sweet basil, all-bedecked, all-admired, and splendid, full of glory and every joy and every pleasure,
22. with which no one is satiated.

CHAPTER XVI

1. Afterward, Srosh the pious, and Ataro the angel, took hold of my hand, and I went thence onward.

2. I came to a place, and I saw a great river which was gloomy as dreadful hell;
3. on which river were many souls and guardian angels;
4. and some of them were not able to cross, and some crossed only with great difficulty, and some crossed easily.

5. And I asked thus: "What river is this? and who are these people who stand so distressed?"

6. Srosh the pious, and Ataro the angel, said
7. thus: "This river is the many tears which men shed from the eyes, as they make lamentation and weeping for the departed.
8. They shed those tears unlawfully, and they swell to this river.
9. Those who are not able to cross over are those for whom, after their departure, much lamentation and weeping were made;
10. and those who cross more easily are those for whom less was made.
11. Speak forth to the world thus: 'When you are in the world, make no lamentation and weeping unlawfully;
12. 'for so much harm and difficulty may happen to the souls of your departed.'"

CHAPTER XVII

1. I came back again to the Chinvat bridge.
2. And I saw a soul of those who were wicked, when in those first three nights so much mischief and evil were shown to their souls, as never such distress was seen by them in the world.
3. And I inquired of Srosh the pious, and Ataro the angel, thus: "Whose soul is this?"

4. Srosh the pious, and Ataro the angel, said
5. thus: "This soul of the wicked wandered there where the wicked one died, over the place where the life went forth;

6. it stood at his head, and uttered the Gatha words
7. thus: 'Creator Auharmazd! to which land do I go? and what do I take as a refuge?'
8. And as much misfortune and difficulty happen to him, that night,
9. as in the world, unto a man who lived in the world and lived in difficulty and misfortune."

10. Afterward, a stinking cold wind comes to meet him.
11. So it seemed to that soul as if it came forth from the northern quarter, from the quarter of the demons,[1] a more stinking wind than which he had not perceived in the world.
12. And in that wind he saw his own religion and deeds as a profligate woman, naked, decayed, gapping, bandy-legged, lean-hipped, and unlimitedly spotted[2] so that spot was joined to spot, like the most hideous, noxious creature, most filthy and most stinking.
13. Then that wicked soul spoke thus: "Who art thou, than whom I never saw any one of the creatures of Auharmazd and Akharman uglier, or filthier, or more stinking?"

14. To him she spoke thus: "I am thy bad actions, O youth of evil thoughts, of evil words, of evil deeds, of evil religion.
15. It is on account of thy will and actions that I am hideous and vile, iniquitous and diseased, rotten and foul-smelling, unfortunate and distressed, as appears to thee.
16. When thou sawest any one who performed the Yazishn and Dron ceremonies, and praise and prayer and the service of God;
17. and preserved and protected water and fire, cattle and trees, and other good creations;
18. thou practisedst the will of Akharman and the demons, and improper actions.
19. And when thou sawest one who provided hospitable

1 The north is supposed to be the special residence of Akharman and the demons, and hell is also referred to the same region.
2 Or, perhaps, scaled.

reception, and gave something deservedly in gifts and charity, for the advantage of the good and worthy who came from far, and who were from near;

20. thou wast avaricious, and shuttedst up thy door.

21. And though I have been unholy,[3] I am made more unholy through thee;

22. and though I have been frightful, I am made more frightful through thee;

23. though I have been tremulous, I am made more tremulous through thee;

24. though I am settled in the northern region of the demons, I am settled farther north through thee;

25. through these evil thoughts, and through these evil words, and through these evil deeds, which thou practisedst.

26. They curse me, a long time, in the long execration and evil communion of the evil spirit."

27. Afterward, that soul of the wicked advanced the first footstep on Dush-humat [4] and the second footstep on Dush-hukt,[5] and the third on Dushhuvarsht;[6] and with the fourth footstep he ran to hell.

CHAPTER XVIII

1. Afterward, Srosh the pious, and Ataro the angel, took hold of my hand,

2. so that I went on unhurt.

3. In that manner, I beheld cold and heat, drought and stench,

4. to such a degree as I never saw, nor heard of, in the world.

5. And when I went farther,

6. I also saw the greedy jaws of hell, like the most frightful pit, descending in a very narrow and fearful place;

7. in darkness so gloomy that it is necessary to hold by the hand;

[3] That is, I have been considered bad.
[4] The place of evil thoughts.
[5] The place of evil words.
[6] The place of evil deeds.

8. and in such stench that every one whose nose inhales that air will struggle and stagger and fall;

9. and on account of such close confinement no one's existence is possible;

10. and every one thinks thus: "I am alone";

11. and when three days and nights have elapsed he says thus: "The nine thousand years [1] are completed, and they will not release me!"

12. Everywhere, even the lesser noxious creatures (*khrafstras*) are as high as mountains,

13. and they so tear and seize and worry the souls of the wicked, as would be unworthy of a dog.

14. And I easily passed in there, with Srosh the pious, the well-grown and triumphant, and Ataro the angel.

CHAPTER XIX

1. I came to a place, and I saw the soul of a man,

2. through the fundament of which soul, as it were a snake, like a beam, went in, and came forth out of the mouth;

3. and many other snakes ever seized all the limbs.

4. And I inquired of Srosh the pious, and Ataro the angel,

5. thus: "What sin was committed by this body, whose soul suffers so severe a punishment?"

6. Srosh the pious, and Ataro the angel, said

7. thus: "This is the soul of that wicked man, who, in the world, committed sodomy, now the soul suffers so severe a punishment."

[From here onward the pictures of the tortured souls become too nauseous to follow.]

[1] At the end of which the opposition of Akharman is to cease and the resurrection to take place.

PAHLAVI TEXTS
(A. D. 226–A. D. 1000)

THE PAHLAVI HISTORICAL ROMANCES

"Then the brave general, powerful Zarir, came and said . . . 'In a month I will go and kill fifteen myriad Khyaonas with my own strength.'"

—MEMOIRS OF ZARIR.

THE PAHLAVI HISTORICAL ROMANCES

(INTRODUCTION)

THERE still exist to-day two old Pahlavi romances which have good claim to note. They are semi-historical; and while they are, like all Pahlavi texts, of uncertain date, they are a thousand years old at least. The first, the "Yatkar-i-Zariran," purports to tell of the old religious wars of Zoroaster's time, and recounts the heroic deeds of a champion named Zarir, whom Firdausi also mentions, but who is otherwise unknown. Doubtless this very Yatkar or some older version of it was among the sources to which the poet Firdausi appealed in writing his "Shah-Nameh." Indeed, the Parsi translator of the Yatkar tells us that the very words of the "Shah-Nameh" often echo those of the ancient Parsi tale.

The second romance which our volume presents comes down to a more recent age and tells of the founding of the Sassanian Empire by Artakhshir, more commonly called Ardashir. Historically, this event took place in the year A.D. 226, but the story is presumably later by some centuries. This book also, or one similar to it, must have been known by the great historian poet Firdausi. Each of the romances here given has, however, a strong interest of its own aside from its historical value, and each is highly treasured among the Parsis of to-day. In fact, so seriously do they regard these two books that they prefer to call them histories rather than historic romances. Western criticism has insisted on the latter name.

THE YATKAR-I-ZARIRAN

OR

MEMOIRS OF ZARIR

IN THE NAME OF THE CREATOR AUHARMAZD

By the name of the Creator Auharmazd and by the good omen of good creation, may there be good health and long life to all men good and righteous workers, and especially to him for whom this book is written.

1. This book, which is called the Yatkar-i-Zariran, was written at that time when King Vishtasp with his sons, and brothers, family-chiefs, and equals accepted from Auharmazd this holy religion of the Mazdayasnians.

2. Then Arjasp, the King of the Khyaonas, had the startling news that King Vishtasp had, with his sons, brothers, and family-chiefs and equals, accepted from Auharmazd this holy religion of the Mazdayasnians.

3. Thereby he was much distressed.

4. He sent forward, to the country of Iran, Vidarafsh the sorcerer, and Namkhvast of Hazar, with two myriads of chosen soldiers of good horsemanship.

5. Then Jamasp, the leader of the leading men, immediately entered and said to King Vishtasp, "From Arjasp, the King of the Khyaonas, have come two messengers, than whom there is nobody more handsome in the whole country of the Khyaonas.

6. "One of them is Vidarafsh, and the other Namkhvast of Hazar. They have with them two myriads of chosen troops. They hold a letter in their hands and say, 'Let us go in before King Vishtasp.'"

7. King Vishtasp said, "Allow them to come in before me."

8. Then they went in and paid homage to King Vishtasp and gave the letter.

9. Aprahim, the chief of the scribes, got up on his feet and read the letter aloud.

10. And in the letter it was thus written: "I have heard that your Majesty has accepted from Auharmazd the pure Mazdayasnian religion. If you will not think of it, great harm and unhappiness may result to us from that religion.

11. "But if it please your Majesty, and you give up this pure religion, and be of the same religion with us, then we will pay homage to you as a king and then we will give you, from year to year, plenty of gold, plenty of silver, and plenty of good horses and the sovereignty of many places.

12. "But if you will not give up this religion and will not be of the same religion with us, then we will come to attack you. We will eat the green corn of your country and burn the dry, and we will capture the quadrupeds and the bipeds of your country, and we will order you to be placed in heavy chains and distress."

13. Then when King Vishtasp heard these words he was much afflicted.

14. Afterward when that brave commander of the army, the hero Zarir, saw that King Vishtasp was terrified he at once went in before him.

15. He said to King Vishtasp, "If it please your Majesty I will dictate a reply to this letter."

16. King Vishtasp ordered: "Make a reply to the letter."

17. And that brave Commander of the army, the hero Zarir, thus dictated a reply to the letter: "Greetings from King Vishtasp, the King of Iran, to Arjasp, the King of the Khyaonas.

18. "Firstly, we will not give up this holy religion and will not be of the same religion with you. We have accepted this holy religion from Auharmazd, and we will not give it up, and we will drink next month the drink of immortality [1] without you.

[1] *I.e.*, "by the end of next month we will be perfect Zoroastrians."

19. "There in the field of Hutosh-i-Razur and in Murv of Zartusht, where there are neither high mountains nor deep caverns, on open plains or deserts, horses and footmen will solve the question of our difference.

20. "You come from there, so that we may proceed from here and you see us and we will see you.[2]

21. "Then we will show you how the demons are beaten at the hands of angels."

22. Aprahim, the chief of the scribes, finished the letter, and Vindarfsh the sorcerer, and Namkhvast of Hazar received it and made salutations to King Vishtasp and went away.

23. Then King Vishtasp gave an order to his brother Zarir that ordered a fire to be kindled on a lofty hill in high mountains.

24. "Inform the city and inform our good troops that with the exception of the priests who consecrate water and the fire-temples and take care of them as their servants, nobody, from the age of 10 to the age of 80, should stay in his house.

25. "They must act in this way that they should come to the court of King Vishtasp within two months. If they will not come within two months, then when they do come they need not bring the gallows with them. We will order them to be put to gallows there in their own country."

26. Then this news reached all men of the fine cavalry. They came to the court of King Vishtasp with their brave soldiers. They blew their trumpets, played upon their flutes, and sounded their drums.

27. They formed themselves into a riding caravan. The elephant-keepers went with their elephants, the keepers of the beasts of burden went with their beasts, and the carriage-drivers went with their carriages.

28. In that cavalcade there were many spears of heroes like Rustem, many quivers full of arrows, and many beautiful coats of mail, and many coats of mail with four folds.

29. The caravan of the country of Iran was such that its

[2] We will march against each other and stand face to face to fight.

din went up to heavens and the noise of the moving swords went up to hell.

30. On the road where they passed they dug up the way so much that owing to the dust the river stopped from flowing with its water to such an extent that it was not possible to drink the water for one month.

31. For fifty days it was not clear, and birds did not find any resting-place, except when they sat on the heads of horses, on the points of spears, or on a mountain with lofty summit. Owing to the dust and smoke, night and day could not be distinguished.

32. Then King Vishtasp gave an order to his brother Zarir that said: "Prepare a camp so that Iran[3] may encamp, so that we may know whether it is night or day."

33. Then Zarir came out of the road of march and pitched a camp, and the Iranians went to camp, and the dust cloud settled down. Then the stars and the moon appeared clear in the heavens.

34. Afterward 300 iron pegs were struck, with which 300 asses were tied. On the two sides of every ass were 300 golden bells.

35. Then Vishtasp sat on the Kyanian throne and called before him his minister Jamasp, the foreteller, and said: "I know that you, Jamasp, are wise and foreseeing and versed in knowing the stars.

36. "Thou knowest this also, that when it rains for ten days, how many drops fall over the earth and how many drops fall over drops.

37. "Thou knowest also which trees will bloom; which will bloom during the time of the day, and which during that of night, and which at noon time.

38. "Thou also knowest which breeze contains moisture and which does not contain it.

39. "Thou also knowest this, that in the constellation of the dragon the month[4] will be in such a way. Then tell me in the battle of Vishtasp which of my sons and brothers will live and which will die?"

[3] All the marching Iranians. [4] Or the moon.

40. Jamasp Baetash said: "I wish I was not born from my mother, or that if I was born I had, through my luck, died a long time before, or that I had met with an accident and had fallen into the sea, so that your Majesty would not have asked me this question. But since you have asked me I do not like that I may say anything but the truth.

41. "If it please your Majesty, your dagger may take my life. So take an oath by the name of the glory of Auharmazd, the Mazdayasnian religion, and the life of your brother Zarir.— Rub three times for Dravasp your sharp and shining sword and arrow made of the jaw-bone, and say, 'I will not strike you, I will not kill you, I will not place you in the position of defending yourself with a shield, so that speak out what will be the result of the battle of Vishtasp.'"

42. Then King Vishtasp said: "I swear by the name of the glory of Auharmazd, the Mazdayasnian religion, and the life of my brother Zarir, that I will not strike you, I will not kill you, and also I will not place you in the position of defending yourself with a shield."

43. Then Jamasp Baetash said: "If it please your Majesty, you may order this large army of the country of Iran to stay at the distance of a quick arrow-shot from the priest of the king."

44. Then King Vishtasp ordered that the large army of the country of Iran should stay at the distance of a swift arrow-shot from the exalted priest of Vishtasp.

45. Then Jamasp Baetash said: "Fortunate is he who is not born of his mother, or if born dies immediately, or to whom the measure of long duration has not reached.

46. "In a month's time, when brave men will fight with brave men, and heroes with heroes, many sons with mothers will be without fathers, and many fathers will be without sons, and many brothers will be without brothers, and many wives with husbands will be without husbands.

47. "Many Iranian horsemen would come who would walk in toward the camp of the enemy happy and pompously.

They would like to shed the blood of the King of Khyaonas, but they would not find it.

48. "Fortunate is that man who does not see the following persons: the magician Bidarafsh, when he comes and excites the battle and works destruction and kills the brave commander Zarir who is your brother, and snatches away from him his horse, the black iron-hoofed horse of Zarir; and that Namkhvast of Hazar who comes and excites the battle and works destruction and kills that Pat-khosrob who is a righteous man among the Mazdayasnians and who is your brother, and snatches away from him his horse also, the horse with golden handle; and that Namkhvast of Hazar who comes and excites the battle and works destruction and kills that Farsh-havard who is your son and who, since he was born, lives in the district of the fortress of Kaiba, and who is dearer to you than your other children.

49. "Out of your sons and brothers twenty-three will be killed."

50. Then when King Vishtasp heard these words, he fell down upon the ground from his exalted throne.

51. He took a knife in his left hand and a sword in his right hand and caught hold of Jamasp tightly and said: "You magician, deceitful slave! you are not right, since your mother was a sorceress and your father a liar.

52. "If I had not taken an oath by the name of the glory of God and the religion of the Mazdayasnians and the life of my brother Zarir, these words would not have been spoken by you. Then I would have cut your head with these two weapons, the sword and the knife, and thrown it upon the ground."

53. Then Jamasp said: "May it please your Majesty, get up from the ground and sit again on the Kyanian throne, because what I have predicted to happen shall happen at the time when it should happen!"

54. King Vishtasp did not get up and did not look up again.

55. Then the brave general, powerful Zarir, came and

said: "May it please your Majesty, get up from the ground and sit again on the Kyanian throne, because in a month I will go and kill fifteen myriad Khyaonas with my own strength."

56. King Vishtasp did not get up and did not look up again.

57. Then Patkhushro, the righteous man among the Mazdayasnians, came and said: "May it please your Majesty, get up from the ground and sit again on the Kyanian throne, because in a month's time I will go and kill fourteen myriad Khyaonas with my own strength."

58. King Vishtasp did not get up and did not look up again.

59. Then Farsh-havard, the son of King Vishtasp, came and said: "May it please your Majesty, get up from the ground and sit again on the Kyanian throne, because in a month's time I will go and kill thirteen myriad Khyaonas with my own strength."

60. King Vishtasp did not get up and did not look up again.

61. Then the hero, the powerful Spendadad, went and said: "May it please your Majesty, get up from the ground and sit again on the Kyanian throne, because in a month's time I will go, and I swear by the name of the glory of Auharmazd, the Mazdayasnian religion, and the life of your Majesty that I will not let any Khyaona go alive from that battle."

62. At last King Vishtasp got up and sat again on the Kyanian throne and called Jamasp Baetash before him and said: "If it is to happen in the way which you have said, then I would order a fortress to be made of copper, and I would order the railings of the gate of that fortress to be made of iron, and I would order my sons and brothers and family-chiefs to go and remain in that fortress. Then it is possible that they will not fall into the hands of the enemy."

63. Jamasp Baetash said: "If you will order a fort to be made of copper, and if you will also order the railings of the gate to be made of iron, and if you, King Kae Vishtasp,

will order your sons and brothers and the family-chiefs of your happy country to remain in that fort, then how will you be able to keep off from your country so many of those enemies?

64. "How will that brave general, strong Zarir, your brother, go and kill fifteen myriad Khyaonas? And how will that Patkhushro, the righteous among the Mazdayasnians, go and kill fourteen myriad Khyaonas? And how will Farsh-havard, thy son, go and kill thirteen myriad Khyaonas?"

65. King Vishtasp said: "Now how many Khyaonas will come at first and, when they have once come, how many will die and how many will return?"

66. Jamasp Baetash said: "One hundred and thirty-one myriad Khyaonas will come at first, and when they have once come nobody will return alive except one who is Arjasp, the King of the Khyaonas.

67. "The hero Spendadad will catch him also. He will cut his one hand, one leg, and one ear, he will burn his one eye with fire, and he will send him off back to his country on an ass whose tail is cut, and will say, 'Go and tell your countrymen what you have seen from my hand.'"

68. Then King Kae Vishtasp said: "Although the sons and brothers and family-chiefs of myself, who am King Kae Vishtasp, and those of Hutosh, who is like a sister to me and who is my wife, and from whom about thirty sons and daughters are born to me, are to be killed, I will not forsake this holy Mazdayasnian religion, since I have received it from Auharmazd."

69. Then King Vishtasp sat on the summit of a hill. He had with him the strength of twelve times twelve myriad men. Arjasp, the King of the Khyaonas, sat on the summit of a hill. His strength was twelve myriad myriads.

70. Then the brave general, that powerful Zarir, fought the battle as hard as the angel Atar (fire), which, when it falls in a mountainous district and when also the wind helps him, works destruction. When he drew his sword forward he slew ten Khyaonas and when he withdrew it eleven

Khyaonas. When he got hungry or thirsty he saw the blood of the Khyaonas and was satiated.

71. Then Arjasp, the King of the Khyaonas, saw from the summit of the hill, and said: "Who is there among you Khyaonas who would go and fight with Zarir and would kill him, the brave general, strong Zarir? So that I would give him for wife my daughter Zarstun, than whom there is no woman more beautiful in the whole country of the Khyaonas.

72. "I will make him the master of the whole country of the Khyaonas, because if Zarir were to remain alive up to night then it would not be long when not anybody out of us Khyaonas would remain alive."

73. Then the magician Vidarafsh got up on his feet, and said: "Get a horse saddled for me so that I may go."

74. They saddled the horse, and the magician Vidarafsh rode upon it. He took that weapon which was operated upon with magic in the hell by the demons through anger, and which was impregnated with the poison of the water of sin. He held it on in his hand and rushed into the battle and saw how bravely Zarir was fighting. He could not go before him in the front.

75. He quietly came running from behind and struck the weapon upon the back of Zarir below his waist-girdle and above his sacred thread and pierced it in his heart and threw him down upon the ground, and then the movement of bows and the din of brave men subsided.

76. Then King Vishtasp saw from the top of the hill, and said, "I think on good grounds that they have killed our Zarir, the general of Iran, because the movement of bows and the din of brave men do not come to us now.

77. "Who is there among you Iranians who would go and ask for revenge for Zarir so that I may give him in marriage that Homak who is my daughter, a more beautiful woman than whom there is none in the whole country of Iran?

78. "I will give him a residence in the mansion of Zarir and command in chief of Iran."

79. No good and great man gave a reply except that son of Zarir, a boy of about seven years of age. He got up

on his feet and said: "Order a horse to be saddled for me so that I may go and see the war of Iran, and see the family-chief of Vishtasp, and whether that brave general, powerful Zarir, my father, is living or dead. I will tell your Majesty how matters stand."

80. Then King Vishtasp said: "You do not go because you are still a child, and you do not know how to act with caution in war, and your fingers are not rubbed with arrows.

81. "Perhaps the Khyaonas would come and kill you because they have killed Zarir also. Then the Khyaonas will take the credit of two names that 'We have killed Zarir, the commander-in-chief of Iran, and we have killed his son Bastur.'"

82. Afterward Bastur secretly said to the master of the horse: "Vishtasp has ordered, 'Give to Bastur that horse on which sat Zarir, when he was a boy.'"

83. The master of the horse ordered the horse to be saddled, and Bastur sat over it, and he let go the horse and killed the enemy until he reached that place where he saw his brave father dead.

84. He did not wait long, and said, "Oh, increaser of the delight of my soul! why are you silent? Oh, brave man, decorated with precious amulets, why silent? Oh, why is thy fast horse silent?

85. "When this was your wish that 'I may be allowed to fight with the Khyaonas,' how is it that you have fallen dead in our war like a man without a place or corner?

86. "The winds have spoilt your crown, hair, and beard; the horses have crushed your clean body with their feet; the dust has covered your garment. But now what am I to do? because if I were to alight from the horse and if I were to hold yours, my father's head, into my sides, and if I were to remove the dust from thy garment, and then if I could not get up again on my horse expeditiously,

87. "Then perhaps the Khyaonas might come and kill me also as they killed you. Then they will take the credit of two names that 'We have killed Zarir, the commander-in-chief of Iran, and we have killed Bastur who is his son.'"

88. Afterward Bastur let go his horse and killed the enemy until he came before King Vishtasp, and said: "I had gone and I had seen well the battle fought by Iran and the officers of Vishtasp.

89. "I saw dead the brave general, powerful Zarir, who is my father. But if it please your Majesty, let me go so that I may go and ask revenge for my father."

90. Then Jamasp Baetash said: "Let this speaker go because he rests upon his luck and he will kill the enemy."

91. At last King Vishtasp ordered the horse to be saddled.

92. And Bastur sat over it. He (the King) gave him an arrow from his quiver and blessed him and said, "Take this quiver from me and go. May your every art of war be victorious. May you gain victory in all offensive and defensive battles. In return may you bring glory. For all days fetch your enemies dead.

93. "And now you command the horse and the banner of these our soldiers of Iran and Arum, and always live long as a leader."

94. Then Bastur let his horse go and killed the enemy and fought the battle as bravely as Zarir, the commander-in-chief of Iran.

95. At last Arjasp, the King of the Khyaonas, saw from the summit of the hill, and said, "Who is he? Who is that brave Kyanian fellow there, who has a horse like that of a warrior and who keeps his saddle like a warrior and who fights as bravely as Zarir, the commander-in-chief of Iran?

96. "However, I think thus that he, of the lineage of Vishtasp, desires to take vengeance for Zarir.

97. "Who is there among you Khyaonas who will go and fight with that fellow and kill him? I will give to him in marriage Bashastun, my daughter, than whom there is no woman more beautiful in the whole country of Khyaona.

98. "And I will make him the master of the whole country of Khyaona, because if the fellow would remain alive until night then it would not be long when out of us Khyaonas nobody would remain alive."

99. Then Vidarafsh, the magician, got up on his feet and

he said, "Get a horse saddled for me so that I may go."

100. They saddled the iron-hoofed horse, which was the horse of Zarir, and Vidarafsh, the magician, rode upon it. He took that weapon which was operated upon with magic in the hell by the demons through anger and which was impregnated with the poison of the water of sin. He held it on in his hand and rushed into the battle, and saw how bravely Bastur was fighting. He could not go to him in the front, so quietly went forward from behind.

101. Bastur cast a glance and said, "Oh, wicked magician! come in front of my humble self, because I think that I do not know how to make my horse run fast under my thighs and I think that I do not know well to throw the arrow from the quiver. So come forward in the front of my humble self so that I may destroy thy sweet life as you did that of my father, the brave general Zarir."

102. And Vidarafsh, the magician, presumptuously proceeded farther and went forward before Bastur, and that black iron-hoofed horse of Zarir, when he heard the loud voice of Bastur, struck his four feet on the ground and raised nine hundred and ninety-nine cries.

103. And Vidarafsh drew his weapon and Bastur took it away in his hand.

104. Then the soul of Zarir shouted: "Throw away the weapon from your hand and take an arrow from your quiver and give a reply to the wicked man with that."

105. And Bastur threw away the weapon from his hand, and he took an arrow from his quiver and shot it at Vidarafsh at his heart, and it passed through his back and threw him upon the ground.

106. And he killed him. He took away from him that white boot covered with pearls and gold which Zarir kept together with him. He sat upon the horse of Zarir and held the bridle of his own horse in his hand, and then he let his horse go forward and killed the enemy till he came to that place where Geramik-kard, the son of Jamasp, had held the victorious banner in his teeth and fought with both his hands.

107. Geramik-kard and that great Iranian army, when

they saw Bastur, all mourned for Zarir, and said, "Oh, young helper! why have you come to fight when you have not yet sufficiently rubbed your fingers with arrows, and when you still do not know the ways of caution to be observed in war?

108. "Perhaps the Khyaonas may come and kill you as they have also killed Zarir. Then they will take the credit of two names that 'We have killed Zarir, the commander-in-chief, and we have killed Bastur his son.'"

109. Then Bastur said: "O Geramik-kard, son of Jamasp, you carry victoriously this victorious banner. If I will go alive before King Vishtasp I will tell him how bravely you have fought."

110. Then Bastur rode forward and killed the enemy until he came to that place where the brave hero Spendadad was.

111. When Spendadad saw Bastur he left the large Iranian army with Bastur and himself went over the top of the hill and made an attack upon Arjasp with his twelve myriad soldiers and drove them down from the top of the hill to the plain below, and Spendadad thrust the work of further attack upon Geramik-kard. Geramik-kard carried an assault upon them and thrust the work upon Bastur.[5]

112. Thereupon it was not long before there was not left any person alive among them, except that one, Arjasp, the King of the Khyaonas.

113. The hero Spendadad caught him also. He cut one of his hands, one leg, one ear, and burned one of his eyes with fire and sent him off back to his country on an ass whose tail was cut.

114. He said: "Go and tell what you have seen from my — the hero Spendadad's — hand; otherwise how can the Khyaonas know what has happened on the day Farvardin, in the constellation of the dragon, in the war of Vishtasp?"

[5] The enemy were driven from place to place and killed.

THE KARNAMIK-I-ARTAKHSHIR

OR

RECORDS OF ARTAKHSHIR

CHAPTER I

IN THE NAME OF THE CREATOR AUHARMAZDA, WHO IS MAJESTIC AND GLORIOUS

In the records of Artakhshir,[1] son of Papak,[2] it is written as follows: That after the death of Alexander,[3] inhabitant of Arum, there were in the territory of Iran two hundred and forty princes.

Spahan,[4] Pars, and the borderlands that were nearest to them, were in the hands of Ardavan,[5] the chief king.

Papak was the frontier governor of Pars, and was one of the commissioners appointed by Ardavan.

The seat of Ardavan was in Stakhra.[6]

And Papak had no son to preserve his name.

And Sasan was a shepherd employed by Papak, who always remained with the horses and cattle belonging to the latter, and he was descended from the line of King Darab,[7] son of Darae.

During the evil reign of Alexander, the descendants of Darab privately lived in distant lands, wandering with Kurdish shepherds.

1 One of the most religious Zoroastrian emperors of Persia, well-known as the great founder of the Sassanian Dynasty (A.D. 226).

2 Papak was a tributary ruler of Pars under the Ashkanian king Ardavan, before the commencement of the Sassanian monarchy.

3 Alexander the Great.

4 *I.e.*, modern Ispahan.

5 Last of the Ashkanian monarchs.

6 *I.e.*, Persepolis.

7 Darius, the last of the kings of ancient Persia, who was defeated by Alexander.

Papak did not know that Sasan was descended from the family of Darab, son of Darae.

One night Papak saw in a dream as though the sun was shining from the head of Sasan and giving light to the whole world.

Another night he dreamt that Sasan was seated on a richly adorned white elephant, and that all those that stood around him in the kingdom made obeisance to him, praised, and blessed him.

The next third night he, accordingly, saw as if the sacred fires Frobag, Gushasp, and Burzin-Mitro,[8] were burning in the house of Sasan and giving light to the whole world.

He wondered at it, and directly invited to his presence the sages and interpreters of dreams, and narrated to them the visions he had seen in his dreams during those three nights.

The interpreters of dreams spoke thus: "The person that was seen in that dream, he or somebody from among the sons of that man will succeed to the sovereignty of this world, because the sun and the richly adorned white elephant that you observed represented vigor and the triumph of opulence; the sacred fire of Frobag, the religious intelligence of the great men among the *Mobads;* and the sacred fire Gushasp, warriors and military chieftains; and the sacred fire Burzin-Mitro, the farmers and agriculturists of the world: and thus this sovereignty will fall to that man or the descendants of that man."

On hearing these words, Papak dispatched somebody to call Sasan to his presence, and questioned him as follows: "From what race and family art thou? Out of thy forefathers and ancestors was there anybody who had exercised sovereignty or chieftainship before?"

Sasan solicited from Papak his support and protection in these words: "Do me no hurt or harm."

[8] The three sacred fires supernaturally produced by Auharmazda on the ship Srisaok to help men in their first emigration from Iran by sea to distant habitable countries in the reign of the Peshdadian king Tahmuras.

Papak accepted the request, and Sasan declared before Papak his own secret as it stood.

On hearing his reply Papak was delighted, and so he ordered Sasan thus: "Elevate thy body by taking a bath."

Meanwhile Papak directed his servants that a suit of clothes fit to be worn by a king should be brought and given to Sasan, and Sasan wore the royal garments accordingly.

Papak further directed in the case of Sasan that he should be nourished with invigorating, fresh and proper food for several days.

Later on he gave him his daughter in marriage, and according to the law of nature she, in a short time, was pregnant by Sasan, and from her Artakhshir was born.

When Papak observed the youthful body and cleverness of Artakhshir, he interpreted it thus: "The dream which I beheld was true."

He regarded Artakhshir as his own son, and brought him up as a dear child.

When Artakhshir reached the age which was the time for higher instruction he became so proficient in literary knowledge, riding, and other arts that he was renowned throughout Pars.

When Artakhshir attained the age of fifteen years information reached Ardavan that Papak had a son proficient and accomplished in learning and riding.[9]

He wrote a letter to Papak to this effect: "We have heard that you have a son, who is accomplished and very proficient in learning and riding; our desire has been that you should send him to our court, and he shall be near us, so that he will associate with our sons and princes, and we might order for him position and reward according to the learning which he possesses."

As Ardavan was powerful and very absolute, it was improper on the part of Papak to do anything contrary to or to evade his command.

Immediately therefore he sent Artakhshir well-equipped with ten servants and a superb present of many marvelous,

[9] *I.e.*, in heroic horsemanship.

magnificent, and suitable things for the acceptance of Ardavan.

When Ardavan saw Artakhshir he was glad, expressed to him his affectionate regard, and ordered that he should every day accompany his sons and princes to the chase and the polo-ground.

Artakhshir acted accordingly.

By the help of Providence he became more victorious and warlike than all, on the polo and the riding-ground, at Chatrang and Vine-Artakhshir,[10] and in several other arts.

One day Ardavan went a-hunting with his chevaliers and Artakhshir.

An elk which happened to be running in the desert was then pursued by Artakhshir and the eldest son of Ardavan.

And Artakhshir, on reaching close to the elk, struck him with an arrow in such a manner that the arrow pierced through the belly as far as its feathers, passed through the other side, and the animal died instantly.

When Ardavan and the chevaliers approached them, they expressed wonder at such a dart and asked: "Who struck that arrow?"

Artakhshir replied: "I did it."

The son of Ardavan said: "No, because I did it."

Artakhshir became angry and spoke thus to the son of Ardavan: "It is not possible to appropriate the art and heroism of another through tyranny, unpleasantness, falsehood, and injustice. This is an excellent forest, and the wild asses here are many. Let us [11] try here a second time, and bring into display our goodness or evil nature and dexterity."

Ardavan thereby felt offended and thereafter did not allow Artakhshir to ride on horseback.

He sent the latter to his stables of horses and cattle, and ordered him as follows: "Take care of those animals so that you do not go in the day or night from before those horses

[10] Games of chess.

[11] Literally, "I and thou."

and cattle a-hunting, to the playground or the college of learning."

Artakhshir understood that Ardavan spoke in this manner from envy and grudge, and directly wrote a letter to Papak, stating the facts as they stood.

When Papak saw the letter he became melancholy.

He wrote in reply to Artakhshir as follows: "You did not act wisely in disputing with great men on a matter from which no harm could have reached you, and in addressing them with rough words in public.

"Now speak out excuses for thy relief and feel humble repentance, for the sages have said: 'It is not possible for an enemy to do that for an enemy, which is brought on himself by an ignorant man from his own actions.'

"This, too, is said: 'Do not be grieved narrow-mindedly from a person at the time when you can not pass your life happily without him.'

"And you yourself know that Ardavan is a king more powerful than I, thou, or many people in this world, with reference to our bodies, lives, riches, and estates.

"And now, too, such is my strictest advice unto thee that thou shouldst act in unison with and obediently toward them, and not deliver up thy own glory to annihilation."

CHAPTER II

Ardavan had in his service an accomplished maiden,[1] whom he regarded with greater respect and affection than the other maidens under him; and this maiden took part in every service that was meant to do honor to Ardavan.

One day, while Artakhshir was seated by the horse-stalls, playing a tune on a drum, singing, and making other kinds

1 It appears from this passage that, under the Arsacidae, the monarch was attended upon in his palace by trustworthy young males and females belonging to the nobility, who managed all the domestic affairs of the royal family. According to Firdausi she was one of Ardavan's ministers and treasurers. The abusive terms which Ardavan applies, in wrathful mood, can not lead us to believe that she was an immoral woman.

of merriment, she beheld Artakhshir, became enamored of him, and afterward frequently visited him, and formed friendship and love.

Always regularly at every night, when the unfortunate Ardavan went to sleep, the maiden would clandestinely approach Artakhshir, stay with him till the dawn, and then return to Ardavan (*i.e.*, to her palace).

One day Ardavan invited to his presence the sages and astrologers, who belonged to his court, and put them the following question: "What do you observe regarding the seven planets and the twelve signs of the zodiac, the position and the motion of the stars, the condition of the contemporary sovereigns of different kingdoms, the condition of the peoples of the world, and regarding myself, children, and our family?"

The chief of the astrologers said in reply as follows: "The Nahazig [2] is sunk below; the star Jupiter has returned to its culminating point and stands away from Mars and Venus, while Haptoirang [3] and the constellation of Leo descend to the verge and give help to Jupiter; whereupon it seems clear that a new lord or king will appear, who will kill many potentates, and bring the world again under the sway of one sovereign."

A second leader of the astrologers, too, came in the presence of the King and spoke to the following effect: "It is so manifest that any one of the male servants who flies away from his king within three days from to-day, will attain to greatness and kingship, obtain his wish, and be victorious, over his king."

The maiden, when she returned to Artakhshir at night, recounted to Artakhshir the words as they were told by the astrologers to Ardavan.

Artakhshir, when he heard these words, resolved upon departing from that place.

He spoke to the maiden thus: "First of all, if thou art sincere and unanimous with me, and, secondly, if any one who

[2] The constellation of Capricornus.
[3] The Great Bear.

runs away from his king within the three fixed days which the sages and astrologers have spoken of, attains to greatness and kingship, we should run away from here as far as this world goes, and escape.

"If by the grace of God, the glory of the kingdom of Iran falls to our help, and we be delivered and both attain to virtue and goodness, I shall treat thee so that no one in the world will be regarded as more fortunate than thee."

The maiden consented and said: "I regard you as a nobleman,[4] and shall obey you in every matter."

As it was nearly dawn, the maiden returned to her own room [5] near Ardavan's chamber.

At night, when Ardavan was asleep, she took from the treasury of Ardavan an Indian sword, golden tackles,[6] belts of fine leather, golden crowns, golden goblets full of jewels, *dirhems* and *dinars* (silver and gold coins), coats-of-mail, highly engraved weapons of war, and many other precious things, and she brought them to Artakhshir.

Meanwhile Artakhshir saddled two of Ardavan's horses that ran seventy *frasangs* [7] a day.

He seated himself on one and the maiden on the other, took the road leading to Pars, and rode on with speed.

Thus they narrate that, at night, when they approached to a country, Artakhshir feared lest the countrymen might behold, recognize, and capture them; so he did not enter the country, but passed by one of its precincts.

His approach was seen by two women seated together, who on seeing them exclaimed: "Do not fear, Artakhshir the Kai,[8] son of Papak, thou art of the blood of Sasan, and who hast risen from King Darab; it is not possible for any evil person to take possession of thee, as thou art destined to rule over the kingdom of Iran for many years.

[4] Can also be read "welfare," hence "I have married you for our welfare."

[5] Literally, "place."

[6] Saddle.

[7] A *frasang* is about a mile.

[8] Or, "who is a Kayanian and son of Papak," since Sasan is generally represented as one of the descendants of the Kayanian king Bahman.

"Make haste until you reach the sea;[9] and when you see the ocean before your eyes, do not guard yourself, because when your eyes fall on the ocean, then you will be quite free from the fear of your enemies."

Artakhshir became glad on hearing these words, and rode onward with speed from that place.

CHAPTER III

When the day commenced Ardavan called for the maiden, but she was not to be found.

The horse-keeper came and spoke to Ardavan as follows: "Artakhshir and two of your steeds are not to be found in their places."

Ardavan thereby became aware that one of his maidens, too, had run away and gone with Artakhshir.

And when he heard the information regarding his treasures his heart burst with grief.

He invited the chief of the astrologers, and said: "Make the best of your time, and observe carefully as to the place where that offender (Artakhshir) has gone with that dissolute harlot, and as to the time when we shall be able to get hold of them."

The chief of the astrologers observed the position of the planets, and replied to Ardavan as follows: "As the Aris is dismissed by Saturn and Mars, and approached by Jupiter and Mercury, and as the lord of the center of the sky[10] stands far below the brightest place of the Sun, it is clear that Artakhshir has fled away and gone, and is now on the road toward the frontiers of Pars; and if he is not overtaken within three days, it will not be possible to capture him thereafter."

Immediately Ardavan prepared an army of 4,000 men, and took the road leading to Pars in pursuit of Artakhshir.

At midday he reached the spot where the direct road crossed to Pars.

And he inquired of the inhabitants thus: "At what time

[9] By the sea is here meant the Vouru-Kasha, the seat of "kingly glory."
[10] The polar star.

did those two riders who came toward this side depart?"

The people said: "At the dawn of day, when the sun brought on its sharp rays, they passed like a violent wind, and a very powerful eagle was running after them than which no more handsome eagle could be found; and we believe that by this time they must have gone to a distance of many *frasangs,* and you will not, therefore, be able to overtake them."

Accordingly Ardavan did not hesitate, but hastened onward.

When he reached another place, he asked the inhabitants: "At what time did those two riders pass this place?"

They replied: "At midday they rode on from here as swiftly as a violent wind, and an eagle followed them as their companion."

Ardavan seemed astonished at this, and said: "Consider that we know the pair of riders, but what is the propriety of the eagle following them?"

So he questioned the high-priest (his minister), and the latter answered as follows: "It is the majesty of the Kayanian sovereignty, which has not reached him up to now, so it is necessary that we should ride on quickly that we might catch him before that glory is attained by him."

Ardavan impetuously hastened onward with his cavalcade, and the next day they passed over seventy *frasangs.*

On the road he met a body of people belonging to a caravan, of whom Ardavan inquired: "At what place have those two riders met you?"

They said: "Between you and them there is still a distance of twenty *frasangs;* and we have noticed an eagle that was very large and swift, and seated on the horse with one of the riders."

Ardavan asked the high-priest: "What does that eagle which accompanied them on the horse indicate?"

The high-priest replied as follows: "May you be immortal! It is the Majesty of the Kayanians which reaches Artakhshir; it is not possible to get hold of him by any such means, so thereafter you and your horsemen should not take

any more pains, nor fatigue the horses any further and kill them; but you should seek means of a different kind against Artakhshir."

When Ardavan heard such advice, he turned back and came to his capital.

Afterward he got his forces and heroes equipped, and dispatched them with one of his sons to Pars, in order to catch Artakhshir.

CHAPTER IV

Artakhshir had now taken the road to the seashore, and so resumed his journey.

Several of the inhabitants of Pars, who had been distressed by Ardavan, placed their wealth, property, and themselves at his disposal, and expressed to him their unanimity and submission.

When he reached the place which they call Ramishne Artakhshir,[1] a magnanimous hero of the name of Banak, an inhabitant of Spahan, who had escaped from the hands of Ardavan and settled himself there, came personally to Artakhshir with his six sons, many soldiers and heroes.

Artakhshir was at first afraid of Banak, lest the latter, having captured him, would deliver him up to Ardavan.

Afterward Banak approached Artakhshir, took an oath, and gave him confidence in these words: "As long as I live, I myself with my sons will remain submissive to thee."

Artakhshir became glad, and on that site he ordered a town to be built, which was called Ramishne-i-Artakhshir.

He left Banak there with a detachment of cavalry, and himself marched toward the sea-coast.

When in his march onward he saw the ocean before his eyes, he offered thanksgiving to God, called that place the city of Bokht Artakhshir, and ordered an Atash-i-Vahram to be enthroned on that sea-coast.

From that place Artakhshir returned to Banak and his cavalry, and prepared an army.

Thence he went to the threshold of the sacred fire Frobag,

[1] "The Delight of Artakhshir."

which is meritorious, and solicited spiritual gifts from it.

Then he came to battle with Ardavan, killed the entire army of the latter, seized their wealth, property, horses, and portable lodges, and settled himself in Stakhar.[2]

He collected soldiers in large numbers from Kerman, Mokristan, Spahan, and different districts of Pars, and came to fight with Ardavan himself.

So Ardavan sent for soldiers and provisions from different frontiers, such as Rai,[3] Damavand,[4] Delman,[5] and Patash-khvargar.[6]

But as the Glory of the Kayanians was with Artakhshir, the latter gained success.

He killed Ardavan, whose entire wealth and property fell into the hands of Artakhshir, who married Ardavan's daughter, and went back to Pars.

He built a city which was named Artakhshir Gadman, wherein a large tank was dug, from which water was conveyed by means of four canals; and near that tank an Atash-i-Adaran was established.

Further, Artakhshir excavated a high mountain, and turned the course of a river into the city through subterranean canals.

He bestowed his patronage on many cities, made them very prosperous, and ordered that several Atash-i-Vahrams should also be enthroned.

CHAPTER V

Afterward he (Artakhshir), having collected many soldiers and heroes of Zavul, proceeded to battle against Madig, the King of the Kurds.

2 The capital of Pars.

3 Rai, near modern Teheran, was the capital city of the Iranian Empire under the Arsacidae.

4 The well-known mountain range near Rai, where Dahak, the Bevarasp, was imprisoned.

5 Corresponds to the present Gilan. The name "Delman" can also be read "Kerman," from which, according to the Bundahish, flows the Tigris.

6 An offshoot of the Aparsen ranges of mountains.

There were much fighting and bloodshed, in which the army of Artakhshir finally sustained a defeat.

Artakhshir became anxious on account of his own army. On his way back he came at night through a desert which contained neither food nor water, so he himself with all his troops and horses came to hunger and thirst.

Marching onward he saw, from a distance, a fire belonging to some shepherds, and there Artakhshir went and beheld an old man living with his cattle on a mountain-steppe.

Artakhshir passed the night there, and the next day he asked them (the shepherds) about the road.

They said: "Three *frasangs* hence there is a very fertile village which has many inhabitants and plenty of food."

Artakhshir went to that village, and dispatched a person to send to his capital his entire cavalry.

The army of Madig boasted thus: "Now there should be no fear of Artakhshir, as on account of his defeat he has returned to Pars."

Meanwhile Artakhshir, having prepared an army of four thousand men, rushed upon them, and surprised them with a night attack.

He killed one thousand of the Kurds, while others were wounded and taken prisoners; and out of the Kurds that were imprisoned he sent to Pars their King with his sons, brothers, children, his abundant wealth and property.

CHAPTER VI

On the road the army of Haftan-bokht, the lord of the Worm, struck against them, seized the entire wealth, property, and portable lodges from those cavalry soldiers of Artakhshir, and carried them into Guzaran, one of the boroughs of Gular, where the Worm had its abode.

Artakhshir then entertained this idea: "I shall go to Armenia and Ataropatgan, because Yazdan-kard of Shaharzur[1] has, with many soldiers and heroes, passed beyond

[1] This city is famous for the campaign of the Roman Emperor Heraclius in A.D. 628.

the frontiers of Shaharzur, concluded a treaty with the ruler of Kerman, and become his ally."

But as soon as Artakhshir heard of the tyranny and wickedness of the sons of Haktan-bokht toward his army, he thought: "I must, first of all, put in order the affairs at Pars and become fearless of the enemies, and after that begin to meddle with other cities."

Now as regards the Worm idolatry, it grew so powerful and tyrannical at Guzaran that an army of five thousand men, that composed its forces in the different frontier lands of the Sind [2] and the coast-towns, now came together to its help.

Consequently, the troops and heroes of Artakhshir reassembled around him from different quarters.

Haftan-bokht, too, summoned his own entire army back to his capital.

Then Artakhshir dispatched an innumerable army with chieftains to the battle of the Worm.

Now the friends of the Worm deposited their entire wealth, riches, property, and portable lodges in the citadel and fortress of Guzaran, and privately took refuge themselves in mountain cavities.

And the cavalry of Artakhshir had no knowledge thereof, so they, on reaching the foot of the fortress of Gular, blockaded the citadel.

When night fell, the army of the Worm attacked them, committed bloodshed, killed many of Artakhshir's troops, and seized from them horses, saddles, saddle-tackles, property, and portable lodges.

With lamentation and dishonor the troops returned to Artakhshir in a disgraceful condition and unarmed.

When the latter beheld them in such a plight he became much distressed, and, consequently, invited to his capital all his troops from different cities and territories, and engaged himself with a large army to battle against the Worm.

When he arrived at the fortress of Guzaran, the whole

2 The northwestern part of India where Brahmans and Buddhists lived.

army of the Worm had encamped itself inside the fortress, so he, too, encamped his army round the outer walls of the fortress.

The lord of the Worm, Haftan-bokht, had seven sons, and each of them was appointed by him governor of a city with one thousand men under him.

At this juncture one of the sons, who was in Arvastan, came by the passage of a sea,[3] with a large army composed of soldiers from Arabia and Mazenderan, and stood against Artakhshir in battle.

The army of the Worm, which had been inside the fortress, completely marched out, and zealously and vehemently struggled and fought with Artakhshir's troops, many being killed on both sides.

When the army of the Worm came out of the fortress, it took such a by-road that it became impossible for any of Artakhshir's troops to go out of the camp or to bring in any food for himself or fodder for his horse, and, consequently, the satiety of all men and animals was changed into want of food and helplessness.

When Mitrok, son of Anoshepat, an inhabitant of Zarham in Pars, heard that Artakhshir was without provision near the capital of the Worm, and obtained no victory over its army, he accoutered his troops and heroes, marched toward the residence of Artakhshir, and carried away all the wealth and riches of Artakhshir's treasure.

Artakhshir, hearing of such violation on the part of Mitrok and other men of Pars, reflected upon it for a while thus: "I ought to postpone the battle with the Worm, and then go to fight out a battle with Mitrok."

He, therefore, summoned all his forces back to their quarters, deliberated with their commanders, first sought the means of delivering himself and his army, and then sat himself down to eat breakfast.

That very moment a long arrow, dispatched from the fortress, came down and pierced, as far as its feathers, through the roasted lamb that was on the table.

[3] Or river.

On the arrow it was written as follows: "This arrow is darted by the troops of the lord of the Worm, glorious; we ought not to kill a great man like you, so we have struck that roasted lamb."

Artakhshir, having observed the state of things, disencamped his army and withdrew from the place.

The army of the Worm hastened after Artakhshir, and hemmed in his men again in such a manner that Artakhshir's army could not proceed farther.

So Artakhshir himself passed away singly by the sea-coast.

CHAPTER VII

They say that the "Glory of the Kayans," which had been previously far from Artakhshir, now stood near him, and gradually approached nearer, until Artakhshir was led away unmolested from that dangerous place, from the hands of the enemies, and he reached the town which they call Mavad.

At night, he went to the house belonging to two brothers, one of whom was named Burjak, the other Burj-ataro, and spoke to them thus: "I am one of Artakhshir's troops, who has come encountering defeat from the battle against the Worm; to-day you will please allow me to repose here for a short time, so that information may reach me as to the land where the army of Artakhshir is now encamped."

Very sympathetically they replied to Artakhshir as follows: "Accursed be Aharman, the wicked spirit, who has made that idolatry so victorious and stubborn that all the inhabitants of the frontier districts are rendered apostate from the religion of Auharmazda and the Amshaspands, and who has finally turned into defeat even a great lord like Artakhshir and the whole army that accompanied him, at the hands of those enemies, the wicked idolaters."

So saying they held the bridle of Artakhshir's steed, led him into the courtyard, tied him in a stable, and recreated the animal with barley, stray, and lucern;[1] while Artakhshir was led in a decent manner to a sitting-place or room where he reposed himself.

[1] Burgundian hay.

Artakhshir was at this time very melancholy and thoughtful.

Meanwhile they (the brothers) performed the *darun* ceremony, and requested Artakhshir in these words: "Kindly recite the *vaz* and take your meal, and do not entertain melancholy and sorrow; because Auharmazda and the Amshaspands would find out a means of delivery from these circumstances, and not let this adversity continue in this manner; for with the tyranny of Zohak, Frasyav of Tur, and Alexander of Arum, God was at last displeased, and they were thereby rendered, in spite of their grandeur and glory, so obscure and unknown as if the world had never known them."

On hearing these words, Artakhshir became pleased in mind, recited the *vaz,* and took his meal.

As those brothers had no wine, they brought to him a pomegranate, performed the *myazd,* or offering-ceremony, and recited blessings, (*i.e.,* the Afrin prayers).

As Artakhshir became unsuspicious regarding their piety, religiousness, unanimity, and submissiveness, he divulged his own secrets to Burjak and Burj-ataro, saying: "I am Artakhshir myself. Now you contemplate as to how it is possible to discover the means of destroying the Worm and its troops."

They said in reply as follows: "If it be necessary, while seeking on your behalf the kingdom of Iran, to deliver up ourselves in person, our lives, wealth, riches, women and children, we will deliver them up.

"But we understand it thus that a means can be sought against this deceitful creature if thou shouldst dress thyself after the fashion of an inhabitant of some distant city, on thy way to the fortress, and devote thyself personally in its service and worship, and take there with thee two men who are religious pupils and persons conversant with the Revelation, and perform loudly with them the adoration and extollings of God and the Amshaspands (archangels); and when the time of the Worm comes for taking food, so arrange that thou shouldst have some molten brass for pouring it into the

mouth of that wicked creature, so that it dies, and the spirit of that Druj, too, can be removed by the sacred adoration and extollings of the Deity."

Artakhshir approved of the advice, meditated upon it well, and then spoke to Burjak and Burj-ataro thus: "I can achieve this exploit by your assistance."

They replied: "We devote ourselves, body and life, to do whatever you command."

CHAPTER VIII

Thence Artakhshir marched again toward Artakhshir-Gadman, undertook the battle with Mitrok, son of Anoshepat, killed Mitrok, and took possession of his territory, land, wealth, and property.

For the purpose of bringing to an end the battle with the Worm he dispatched a person to Burjak and Burj-ataro, invited them to his presence, and deliberated with them. He took with himself many *dirhems, dinars,* and garments, dressed himself like an inhabitant of Khorassan, and arriving at the foot of the castle of Gular, with Burjak and Burj-ataro, spoke to its inmates thus: "I am an inhabitant of Khorassan. I crave indulgence from that glorious lord, that I may approach him for the worship of his threshold."

The idolaters admitted Artakhshir with those two male companions, and made room for them in the house of the Worm.

For three days Artakhshir showed himself engaged in that sort of worship and unanimity toward the Worm, gave the *dirhems, dinars,* and clothes which he had brought with him to the idol-worshipers, and acted in such a manner that every one of the inmates of the fortress was astonished and commended him.

Afterward Artakhshir spoke thus: "Be pleased to so permit that I may give food to the Worm for three days with my own hands."

The idolaters who were superintendents acceded to it.

Artakhshir now dispatched a person with an order that four hundred skilful and zealous men of noble blood should

hide themselves among the mountain cliffs; and he further commanded: "On the day of Asman if you observe smoke issuing from the fortress of the Worm, you should perform feats of bravery and show your military skill, advancing toward the foot of the fortress."

That very day Artakhshir had some brass melted himself, while Burjak and Burj-ataro performed the sacred *yazishn* ceremony, and recited the *azbaishne* praises of God.

When it was time for taking food the Worm cried aloud according to its daily habit.

Some time before that, Artakhshir had made the commanding idolaters drunk and unconscious at breakfast, and he himself, with his own companions, went afterward near the Worm, and carried to it the blood of large and small cattle, according as it was given it every day; and no sooner did the Worm turn up its mouth to drink the blood than Artakhshir poured the molten brass into the mouth of the Worm.

And the brass permeated through its whole body, the Worm burst asunder into two pieces, and such a noise arose from it that all the men in the fortress came on the spot, and confusion prevailed throughout the stronghold.

Artakhshir laid his hands on the shield and the sword, and committed grievous wounding and massacre in the fortress, while he ordered that they should make a fire, so that its smoke would become visible to his troops outside.

His companions did so.

As soon as the troops, that were on the neighboring mountain, saw this smoke issuing from the fortress, they, in order to help Artakhshir, came running to its foot, rushed into its gate, and exclaimed: "Victorious, victorious may Artakhshir be, king of kings, son of Papak!"

Instantly the sword was held for use; and in such a manner the lord of the castle was killed, and everything destroyed, that the soldiers of Haftan-bokht, in the hurry and conflict of the battle, escaped by falling from the rampart, while those that remained solicited for protection, and went into bondage and submission.

Artakhshir commanded that the fortress should be razed to the ground and demolished, while on its site he ordered the city which they call Guzaran to be erected.

In that quarter he caused the Atash-i-Vahram to be enthroned.

He loaded on the backs of one thousand camels the wealth, property, gold and silver contained in the fortress, and dispatched them to Gobar.

He granted to Burjak and Burj-ataro the share of such a superb reward as zealous adherents deserve, and entrusted them the chieftaincy and governorship of the city of Guzaran and its environs.

CHAPTER IX

After the Worm was killed, Artakhshir returned to Gobar.

His forces and treasures came to the frontiers of Kerman, and to the battle against Barjan.

Now he (Artakhshir) had with him two of Ardavan's sons, the other two having been fugitives at the court of the King of Kabul.

The latter dispatched a message, a written letter, to their sister, as she was the wife of Artakhshir, to the following effect: "It is quite fair that people do not divulge secrets to such women, since thou hast forgotten the deaths of thy near relations, of thy illustrious kinsmen, whom that sinner (Artakhshir), the enemy of God, unbecomingly killed to death.

"Consequently, thou hast abandoned every trace of love and affection for those two miserable brothers, who are subject to distress, difficulties, fear, terror, and indignity in exile and in the district of battles; as well as for those two other unlucky brothers of thine, upon whom that perfidious man inflicts punishment with the fetters of imprisonment, and who always wish for death as a gift.

"Thy mind has been sincere with the faithless one, so thou hast no sympathy or regard for us.

"That person will pass away distressed who will henceforward boast of, or trust, any woman in this world.

"Now this is, likewise, our mutual vow through thee, that thou shouldst choose some means for our sake, and dost not fail to avenge the deaths of thy father and thy near relations, who were illustrious; that thou shouldst accept from this man the fatal poison that is forwarded to thee with one of our trustworthy male relatives, and, whenever thou canst, administer it to that sinner and faithless wretch before he takes his meal, so that he directly dies, and both thy imprisoned brothers be set at liberty; and we, too, shall return to our native town, country, and land; thereby thy soul will be made worthy of Paradise, and an eternal fame established for thyself, while other women in this world will regard thy good acts as most worthy their respect and esteem."

When the daughter of Ardavan observed the letter sent to her in that form, along with poison, she contemplated upon the matter thus: "I ought to act accordingly, and relieve these two brothers from their fetters."

One day as Artakhshir was very hungry and thirsty, he went back from the chase to his residence to take dinner, and when he had finished saying of the Zoroastrian prayer of grace, his consort handed to him the poison mixed with flour and milk with these words: "First of all, pray drink this, because you will thereby refresh yourself from heat and fatigue."

Artakhshir, having held it in his hand, was going to drink it, when, people relate that the glorious fire Frobag, which is victorious, flew into the room in the shape of a red hawk, struck the goblet containing the flour with its wing, and the goblet with the entire flour fell from the hand of Artakhshir on the ground.

Both Artakhshir and his wife got confused when they beheld this.

A cat and a dog that were in the house licked up the contents and perished instantly.

Artakhshir understood that: "That was some poison prepared for killing me."

He instantly sent for the chief of the *Mobads,* and ques-

tioned him thus: "O Airpat! what dost thou think of one who attempts the life of her lord, and what should be done to her?"

The *Mobad* replied: "May you be immortal! May you attain to your object! She who attempts the life of her lord is worthy of death, and should be killed."

Artakhshir then ordered the *Mobad*: "Take this dissolute woman, who is a sorceress, who is the offspring of wicked parents, to the executioner, and order him to kill her."

The high priest, holding the hand of the woman, left the court.

The latter addressed the priest in these words: "Inform Artakhshir that this day I have completed seven months of pregnancy; because if I am worthy of death, this offspring that I have in my womb should not also be regarded as worthy of death."

On hearing these words, the high priest turned about and went back to Artakhshir, and addressed him as follows: "May you be immortal! This woman is pregnant, so she must not be executed, for a time, until she is delivered of the child; for if she is fit to be killed, the offspring that is in her womb from your Majesty should not also be considered worthy of death, and executed."

As Artakhshir entertained wrath, he said: "Don't stay a moment; kill her."

The high priest knew that Artakhshir was full of wrath, and would have to repent it; so he did not allow the woman to be killed; but he conveyed her to his house, and kept her in concealment.

He then said to his wife: "Keep this woman respectfully, and say nothing about her to anybody."

When the time of delivery approached, she gave birth to a very worthy son.

He was named Shahpuhr [1]; and he was reared there till he reached the age of seven years.

[1] This is the second Sassanian ruler, the great Sapor I.

CHAPTER X

One day Artakhshir went a-hunting; and, on entering the forest, he gave his horse loose rein in pursuit of a female elk, when the male elk coming straight up against Artakhshir, rescued the hind, and gave himself up to death.

Artakhshir laid low the male animal, and galloped his horse against the fawn.

The mother, on seeing the rider turn his horse in pursuit of her fawn, came and relieved her young one by delivering herself up to death.

Artakhshir, having observed this incident, stopped, pondering, and became sympathetical; and when he turned back his horse he mused upon the scene as follows: "Woe be unto man, who ought to follow, but does not follow, these dumb quadrupeds that are irrational and speechless, but so faithful toward one another that one lays down his life for the sake of his mate or his young one."

He was then fully reminded of the child she (his wife) had in her womb, and he, on horseback as he was, loudly uttered a mournful cry.

When the military chieftains, grandees, nobles, and princes beheld such a state of things, they stood perplexed for a time, and went all together toward the head of the *Mobads* and questioned him thus: "How could such a thing happen that Artakhshir should remain in such a lonely mood, and be visited by wailing, grief, and sorrow, and should cry aloud in that manner?"

The chief of the *Mobads,* the commander-in-chief of Iran, the commander of the guards, the chief of the secretaries, and the moral preceptor of the princes went near Artakhshir, fell prostrate on their faces, made obeisance, and addressed him as follows: "May you be immortal! Pray do not render yourself melancholy in this manner and fill your heart with grief and lamentation. If it be possible to contrive means, through human activity, to undo an act that has been done, make us also cognizant of it, so that we may lay before you our bodies, lives, riches, wealth, wives

and children; but if it be such a calamity that no remedy can be found, pray do not render yourself and ourselves, the subjects of the region, full of grief and lamentation."

Artakhshir said in reply: "Nothing adverse has now happened unto me; but to-day on my personally beholding the dumb, speechless, and stupid quadrupeds in a certain condition in the forest, I was reminded of the wife and innocent child that was in the mother's womb, of whose execution I was the deviser and judge; wherefore a grievous sin should be on my soul."

When the head *Mobad* observed that Artakhshir repented of the act, he fell prostrate on his face, and addressed him thus: "May you be immortal! Order that the punishment of *margarzan* sinners, or of those that disobey the king's command, should be inflicted upon me."

Artakhshir said surprisingly: "Why dost thou speak so? What crime hast thou committed?"

The chief of the *Mobads* answered: "That woman and the child, whom you had ordered to kill, have not been killed by us, and a son has been born, who is more handsome and accomplished than all the newly born children and princes." [1]

Artakhshir said with amazement: "What sayest thou?"

The high priest said: "May you be immortal! It is so as I have said."

Artakhshir ordered that a superb present consisting of red rubies, kingly pearls, and jewels, should be made to the *Mobad*.

Directly somebody entered, bringing in Shahpuhr.

On beholding his own son, Shahpuhr, Artakhshir fell prostrate on his face, and offered much thanksgiving unto Auharmazda, the Amshaspands, the Glory of the Kayans, and the victorious "King of the Sacred Fires," [2] and he spoke as follows: "What has come to me has never been the lot of any lord or king. Who was there that came back to life from amongst the dead, like such a beautiful offspring

1 Literally, "sons of kings."
2 *Viz.*, the Atash-i-Vahram.

as mine, before the millennium, the Resurrection, and the Final Renovation, of Soshans?" [3]

On that very site he ordered the erection of a city which they call Raye-i-Shahpuhr.

He also established there an Atash-i-Varahran, transferred much riches and wealth to the building of the "King of the Sacred Fires," and ordered the continuation therein of many religious duties and acts.

CHAPTER XI

Afterward Artakhshir marched toward different frontiers, and fought many bloody battles with the principal rulers of the territory of Iran.

But always when one of the frontiers was restored to order, another rose in perfidy and unsubmission.

Artakhshir largely gave away his riches for this very purpose; and he communed with himself as follows: "Is it not perhaps destined for me by Providence that the kingdom of Iran should be restored by me to an absolute monarchy?"

He, therefore, determined thus: "We ought to consult several learned and sagacious Indian princes, who are soothsayers, as to whether it is so that it is not appointed by our destiny to conduct the sovereignty of the kingdom of Iran, and we ought to remain content with our lot, to invoke blessings, to abandon these bloody battles, and to rest quietly ourselves from such drudgery of the time of life."

Consequently, Artakhshir dispatched one of his confidential men to the head Kait of India to put him the question concerning the restoration of the kingdom of Iran to an empire.

When Artakhshir's man reached the presence of the Kait of India, the latter, observing the messenger, spoke to him, before he could express himself, to the following effect: "Are you sent by the King of the Parsees to put me the question: 'Will the sovereignty of the kingdom of Iran reach unto me as its emperor'?

[3] One of the future Mazdayasnian prophets and descendants of Zarathushtra. His miraculous acts are described in the Bundahish.

"Now return and give him this reply from me: 'Such a monarchy can not be restored by any one except by a person who will be a descendant of two different families; one is yours, another that of Mitrok, son of Anoshepat.'"

The messenger returned to the presence of Artakhshir, and communicated the opinion of the Kait of India, so that Artakhshir became informed of it.

When Artakhshir heard his words, he said: "May the day never come when, from the line of Mitrok, whose soul is perverted, anybody should become dominant in the kingdom of Iran, because as regards myself Mitrok, who was of a grievous and mischievous race, was personally my enemy, while his descendants, who are alive, are all enemies of myself and my children; so if they become powerful and seek their father's vengeance, they will prove harmful to my children."

In consequence of wrath and malice, Artakhshir went to the dwelling of Mitrok, and ordered that all his children should be belabored and killed.

There was a daughter of Mitrok's, three years old, whom the village authorities privately carried away from the house, and gave in charge of a farmer, directing him that he should bring her up, and attend to her wants.

The farmer acted accordingly and reared her in an excellent manner.

And when several years elapsed the maiden reached the age of womanhood, and the beauty and gait of her body, her dexterity, her physical strength and power developed so well that she was regarded as the best and most prominent of all women.

CHAPTER XII

According to the appointment of nature and time, one day Shahpuhr, son of Artakhshir, happened to pass by that town on his way to the hunting-ground; and at the close of the chase he himself with nine horsemen returned to the country-farm wherein the maiden lived.

The farmer's daughter was sitting on the top of the well,

drawing water from it, and supplying it to the quadrupeds.

The farmer was away on some business.

As soon as the maiden beheld Shahpuhr and his chevaliers, she got up, made obeisance, and addressed him as follows: "You are welcome in health, goodness, and blessings. Pray take rest, because this place is delightful, and the shade of trees pleasant; and as the time is hot I will draw out some water, which you yourself and the horses may drink."

Shahpuhr was vexed owing to fatigue, hunger, and thirst, so he answered the maiden peevishly thus: "We will have water for ourselves; thou needst not trouble thyself about it."

The maiden went away dejected and sat aside.

Then Shahpuhr spoke to the chevaliers as follows: "Throw that bucket into the well and draw out water, so that we may drink it, and you may give it to the quadrupeds to drink."

They acted accordingly and cast the bucket into the well; but owing to the largeness of the bucket it was impossible for them to draw it up full of water.

The maiden was observing this from a distance.

Shahpuhr, on seeing that his chevaliers could not draw the bucket up from the well, grew angry, went himself to the top of the well, and abusing those horsemen said: "Shame and disgrace to you who are less hardy and less qualified than a woman."

So saying he seized the rope from the hands of the chevaliers, and applying his own force to the rope he drew up the bucket from the well.

The maiden felt surprised at the strength, skill, and vigor of Shahpuhr.

No sooner did she see this than she, with the strength, skill, and vigor that were purely established in her, drew up the bucket full of water from the well, and went running to Shahpuhr, bowed down to him, and exclaimed: "May you be immortal, Shahpuhr, son of Artakhshir, the best of heroes!"

Shahpuhr laughed and asked the maiden: "How dost thou come to know that I am Shahpuhr?"

The maiden replied: "I have heard from many people that there is not a single chevalier in the kingdom of Iran who can emulate Shahpuhr, son of Artakhshir, in physical strength, vigor, the beauty and gait of body, and dexterity."

Shahpuhr said to the maiden: "Tell me, truly, whose offspring art thou?"

The maiden answered: "I am the daughter of the farmer who stays in this village."

Shahpuhr said: "Thou dost not say the truth, since the daughter of a peasant has no such skill, vigor, gait, and decency as thou possessest. Now we will not believe thee until thou speakest the truth."

The maiden replied: "If thou shouldst give me protection, I would sincerely tell you the truth."

Shahpuhr exclaimed: "Protection! Don't be afraid."

The maiden said: "I am the daughter of Mitrok, son of Anoshepat, and brought to this place on account of the fear of Artakhshir, and of the seven children of Mitrok none has survived up to now except myself."

Shahpuhr summoned the farmer before him, solemnly accepted the maiden as his wife, and remained with her for the night.

According to the law of creation, that is, according to the law of nature, that very night the maiden became pregnant with Auharmazda,[1] son of Shahpuhr.

Shahpuhr kept his wife in royal pomp and respect, and Auharmazda, son of Shahpuhr, was born from her.

CHAPTER XIII

Shahpuhr kept Auharmazda in secrecy from his father, until he reached the age of seven years.

One day Auharmazda went to the race-course with the

1 The Sassanian King Hormazd I., who came to the throne in A.D. 272, having previously been governor of Khorassan. His title of "the Hero" appears to have been gained by the valor shown by him in the war against the Romans, before his accession. His reign of one year gave little time for great deeds. Oromastes, whose great prowess against the Emperor Aurelian is described by the famous historian Trebellius, is certainly this Sassanian monarch Auharmazda I.

youth and princes of the family of Artakhshir, and while he was playing polo with them Artakhshir happened to be sitting there in his camp with the high priest, the commander of the warriors, several noblemen and grandees, and attentively beholding them.

Auharmazda, as well as the youth, was victorious and warlike at riding.

And naturally one of them struck his polo-club to the ball which fell on the side of Artakhshir, and the latter connived at it.

The youth stood dumbfounded, and none would ride on or proceed further owing to the grandeur of Artakhshir.

But Auharmazda intrepidly went toward him, took up the ball, and, striking it back courageously, he raised a cry of joy.

Artakhshir asked one of those present: "Whose boy is this?"

They said: "May you be immortal! We do not know this boy."

Artakhshir sent a person, called the boy in his presence, and asked him: "Whose son art thou?"

Auharmazda answered: "I am the son of Shahpuhr."

Instantly he dispatched a person and summoned Shahpuhr, and questioned him thus: "Whose son is that?"

Shahpuhr solicited protection, saying: "Grant it, O Artakhshir."

And protection was granted by him to Shahpuhr.

Shahpuhr then said: "May you be immortal! This son is mine. I kept him in secrecy from you for seven years."

Artakhshir replied: "What is the cause of this impropriety of thy withdrawing such a worthy son from my sight for seven years?"

So saying he embraced Auharmazda, gave him many a gift, and garment, and offered thanksgiving to God.

He then expressed himself thus: "This confirms what the Kait of India has predicted."

Afterward, when Auharmazda attained to sovereignty, he was able to bring back the whole kingdom of Iran under

an absolute monarchy; and he actually brought the head rulers of different frontiers under his submission.

And he demanded contribution and tribute from Arum and India, and made the kingdom of Iran more embellished, more efficient, and more famous than before.

And the Emperor of the Arumians, the Tab of Kavul, the Rajah of the Hindus, the Khakan of the Turks, and other chief rulers of different countries, had come to his court with sweet salutations.

COLOPHON

Completed with gratification, pleasure, and joy.

May Artakhshir, the King of kings, son of Papak, and Shahpuhr, the King of kings, son of Artakhshir, and Auharmazda, the King of kings, son of Shahpuhr, be immortal-souled!

May the immortal-souled Rustam, son of Mitro-avan, who has written this copy, be so, and more so! Amen.

THE SHAH-NAMEH
OR
EPIC OF KINGS

"Ages may pass away, but still my page
Will be the boast of each succeeding age."
—FIRDAUSI.

THE SHAH-NAMEH

(INTRODUCTION)

THE Shah-Nameh is justly celebrated. It is the Persians' best known poem, their earliest attempt at history, their "Epic of Kings." Its author, Firdausi, is often called the Persian Homer, and his work has unquestionably something of Homer's simplicity and breadth. He takes as his theme the entire story of ancient Persia, and carries this from the beginning down to the Mohammedan conquest. Firdausi himself thus stands at the parting of the ways. Writing in the year A.D. 1000 he looks back to two thousand years of ancient history, stupendous, tragic, often truly heroic. In his poetry he sums these ages up to us for all time, echoing well their courage, and bringing to a close their fiery spirit. Yet he also looks forward. In other poems he essays a gentler theme, and soon after his death there began that remarkable medieval poetry of Persia to which we shall turn in our next volume.

We must not expect from Firdausi too precise a history. He wrote, it must be remembered, more than three centuries after the Mohammedan conquest. He wrote, moreover, in a realm which had but newly established its political independence. His sultan, Mahmud, had built up what was indeed an independent kingdom within the Mohammedan world, but it did not hold sway over the chief Mohammedan cities. Bagdad and Damascus and Cairo bowed to other rulers, and the Persian court dwelt in the far east of Persia with its capital at Ghanzi. Firdausi therefore had no great library of historical works to fall back upon. Some records we know he possessed, but the earlier romances of our present volume may be taken as fair samples of his unreliable material. Chiefly he must have been compelled to draw upon

his imagination for his incidents, as well as for their poetic form.

A yet more serious difficulty which the poet faced was the changed religion of his countrymen. Sultan Mahmud and all his court were Mohammedans. They warmly welcomed Firdausi's proud tales of the ancient Persian greatness; but these must contain no un-Mohammedan lines, no praise of any other faith. Hence Firdausi calmly assumes throughout that the Persians had always known and believed in Mohammed's god.

Toward the great Zoroaster and all his teachings the poet is thus compelled to take the confusing attitude that Zoroaster was a false prophet who led the nation temporarily astray from the true faith. Zoroaster's king, Vishtasp (the epic gives the names as Zerdusht and Gushtasp), is presented as a villain; his conquests are achieved by magic. Other similar quaint reversals of fact appear in constant struggle against the poet's very evident admiration of Zoroaster. Firdausi is careful to begin his "invocation" with assurances of his Mohammedan faith and even of his allegiance to the sect of Ali, the Persian form of the faith. But this superficial Mohammedanism did not suffice to protect him from the charge of being at heart a Zoroastrian. It was this charge, at least in part, that caused his downfall at Sultan Mahmud's court.

To this court Firdausi had come as a stranger almost sixty years old, probably in the year A.D. 998. His poetic fame was already high, and he was commissioned by the Sultan to write his epic. Perhaps he had already begun it; for tradition represents him as working at it for thirty years, and he died in 1025. The first portions of his work aroused great enthusiasm in Mahmud's court, and the Sultan is said to have promised him a thousand gold *dinars*[1] for every thousand couplets. Firdausi with unfortunate

[1] The *dinar* contained about three dollars' worth of gold. If, however, we take into consideration the far larger value of money in those days, the purchasing power of a *dinar* was at least twenty dollars. Hence Firdausi's promised pay, which was ultimately sent to him but only arrived after his death, was about ten dollars a line.

pride elected to wait for payment until the completion of the entire work. But as the years slipped by he fell into disfavor and religious difficulty, and finally was refused payment altogether. He published a bitter satire on Mahmud and fled from the court, to die in the seclusion of his native town.

Tradition also tells us that the last few thousand lines of the poem (it contained some sixty thousand couplets in all) were not his, but were hurriedly composed by a friend while Firdausi lay dying. His death was thus made peaceful by the feeling that his work was finished. The closing section of the great epic is certainly much inferior to the rest, and has been omitted here. After the death of Alexander the Great, the lines contain little more than a list of kings and their officials, except for the story of Artakhshir and his son, which our volume has already told. To bring this enormous epic within the compass of modern reading, we have followed the method and mainly the wording of Firdausi's first modern translator, James Atkinson. This standard version gives in rhyme only the more poetic portions, and carries on the intervening story by a prose summary.

The chief hero of the epic is Rustem; and the lack of historical tone is nowhere more clearly evidenced than by the fact that Rustem is carried through the tale almost from end to end. He fights for sovereign after sovereign, exists apparently for several centuries, and when he dies leaves his aged father Zal still alive to mourn for him. It will be more satisfactory therefore to read the great Epic of Kings as poetry and romance, rather than as history.

THE SHAH-NAMEH [1]

THE INVOCATION

Thee I invoke, the Lord of Life and Light!
Beyond imagination pure and bright;
To thee, sufficing praise no tongue can give,
We are thy creatures, and in thee we live!
Thou art the summit, depth, the all in all,
Creator, Guardian of this earthly ball;
Whatever is, thou art — Protector, King,
From thee all goodness, truth, and mercy spring.
O pardon the misdeeds of him who now
Bends in thy presence with a suppliant brow.
Teach them to tread the path thy Prophet trod;
To wash his heart from sin, to know his God;
And gently lead him to that home of rest,
Where filled with holiest rapture dwell the blest.

Saith not that book divine, from Heaven supplied,
"Mustafa is the true, the unerring guide,
The purest, greatest Prophet!" Next him came
Wise Abu Bekr, of unblemished name;
Then Omar taught the faith, unknown to guile,
And made the world with vernal freshness smile;
Then Othman brave th' imperial priesthood graced;
All, led by him, the Prophet's faith embraced.
The fourth was Ali; he, the spouse adored
Of Fatima, then spread the saving word.
Ali, of whom Mohammed spoke elate,
"I am the city of knowledge — he my gate."
Ali the blest. Whoever shall recline
A supplicant at his all-powerful shrine,

[1] This translation follows mainly the version of James Atkinson, the poem's original translator.

Enjoys both this life and the next; in this,
All earthly good, in that, eternal bliss!

From records true my legends I rehearse,
And string the pearls of wisdom in my verse,
That in the glimmering days of life's decline,
Its fruits, in wealth and honor, may be mine.
My verse, a structure pointing to the skies;
Whose solid strength destroying time defies.
All praise the noble work, save only those
Of impious life, or base malignant foes;
All blest with learning read, and read again,
The sovereign smiles, and thus approves my strain:
"Richer by far, Firdausi, than a mine
Of precious gems, is this bright lay of thine."
Ages may pass away, but still my page
Will be the boast of each succeeding age.

Praise, praise to Mahmud, who of like renown,
In battle or the banquet, fills the throne;
Lord of the realms of Chin and Hindustan,
Sovereign and Lord of Persia and Turan,
With his loud voice he rends the flintiest ear;
On land a tiger fierce, untouched by fear,
And on the wave, he seems the crocodile
That prowls amidst the waters of the Nile.
Generous and brave, his equal is unknown;
In deeds of princely worth he stands alone.
The infant in the cradle lisps his name;
The world exults in Mahmud's spotless fame.
In festive hours Heaven smiles upon his truth;
In combat deadly as the dragon's tooth;
Bounteous in all things, his exhaustless hand
Diffuses blessings through the grateful land;
And, of the noblest thoughts and actions, lord;
The soul of Gabriel breathes in every word.
May Heaven with added glory crown his days;
Praise, praise to mighty Mahmud — everlasting praise!

THE SHAH-NAMEH

KAIUMERS

According to the traditions of former ages, recorded in the Bastan-nameh, the first person who established a code of laws and exercised the functions of a monarch in Persia, was Kaiumers. It is said that he dwelt among the mountains, and that his garments were made of the skins of beasts.

His reign was thirty years, and o'er the earth
He spread the blessings of paternal sway;
Wild animals, obsequious to his will,
Assembled round his throne, and did him homage.
He had a son named Saiamuk, a youth
Of lovely form and countenance, in war
Brave and accomplished, and the dear delight
Of his fond father, who adored the boy,
And only dreaded to be parted from him.
So is it ever with the world — the parent
Still doting on his offspring. Kaiumers
Had not a foe, save one, a hideous Demon,
Who viewed his power with envy, and aspired
To work his ruin. He, too, had a son,
Fierce as a wolf, whose days were dark and bitter,
Because the favoring heavens in kinder mood
Smiled on the monarch and his gallant heir.
— When Saiamuk first heard the Demon's aim
Was to o'erthrow his father and himself,
Surprise and indignation filled his heart,
And speedily a martial force he raised,
To punish the invader. Proudly garbed
In leopard's skin, he hastened to the war;
But when the combatants, with eager mien,
Impatient met upon the battle-field.
And both together tried their utmost strength,
Down from his enemy's dragon-grasp soon fell
The luckless son of royal Kaiumers,
Vanquished and lifeless. Sad, unhappy fate!

Disheartened by this disastrous event, the army immediately retreated, and returned to Kaiumers, who wept bitterly for the loss of his son, and continued a long time inconsolable. But after a year had elapsed a mysterious voice addressed him, saying: "Be patient, and despair not — thou hast only to send another army against the Demons, and the triumph and the victory will be thine.

"Drive from the earth that Demon horrible,
And sorrow will be rooted from thy heart."

Saiamuk left a son whose name was Husheng, whom the king loved much more even than his father.

Husheng his name. There seemed in him combined
Knowledge and goodness eminent. To him
Was given his father's dignity and station.
And the old man, his grandsire, scarcely deigned
To look upon another, his affection
For him was so unbounded.

Kaiumers having appointed Husheng the leader of the army, the young hero set out with an immense body of troops to engage the Demon and his son. It is said that at that time every species of animal, wild and tame, was obedient to his command.

The savage beasts, and those of gentler kind,
Alike reposed before him, and appeared
To do him homage.

The wolf, the tiger, the lion, the panther, and even the fowls of the air, assembled in aid of him, and he, by the blessing of God, slew the Demon and his offspring with his own hand. After which the army of Kaiumers, and the devouring animals that accompanied him in his march, defeated and tore to pieces the scattered legions of the enemy. Upon the death of Kaiumers Husheng ascended the throne of Persia.

HUSHENG

It is recorded that Husheng was the first who brought out fire from stone, and from that circumstance he founded

the religion of the Fire-worshipers, calling the flame which was produced the "Light of the Divinity." The accidental discovery of this element is thus described:

Passing, one day, toward the mountain side,
Attended by his train, surprised he saw
Something in aspect terrible — its eyes
Fountains of blood; its dreadful mouth sent forth
Volumes of smoke that darkened all the air.
Fixing his gaze upon that hideous form,
He seized a stone, and with prodigious force
Hurling it, chanced to strike a jutting rock,
Whence sparks arose, and presently a fire
O'erspread the plain, in which the monster perished.
— Thus Husheng found the element which shed
Light through the world. The monarch prostrate bowed,
Praising the great Creator, for the good
Bestowed on man, and, pious, then he said,
"This is the Light from Heaven, sent down from God;
If ye be wise, adore and worship it!"

It is also related that, in the evening of the day on which the luminous flash appeared to him from the stone, he lighted an immense fire, and, having made a royal entertainment, he called it the Festival of Siddeh. By him the art of the blacksmith was discovered, and he taught river and streamlet to supply the towns, and irrigate the fields for the purposes of cultivation. And he also brought into use the fur of the sable, and the squirrel, and the ermine. Before his time mankind had nothing for food but fruit, and the leaves of trees and the skins of animals for clothing. He introduced, and taught his people, the method of making bread, and the art of cookery.

Then ate they their own bread, for it was good,
And they were grateful to their benefactor;
Mild laws were framed — the very land rejoiced,
Smiling with cultivation; all the world
Remembering Husheng's virtues.

The period of his government is said to have lasted forty years, and he was succeeded by his son, Tahumers.

TAHUMERS

This sovereign was also called Diw-bund, or the Binder of Demons. He assembled together all the wise men in his dominions, to consider and deliberate upon whatever might be of utility and advantage to the people of God. In his days wool was spun and woven, and garments and carpets manufactured, and various animals, such as panthers, falcons, hawks, and *syagoshes,* were tamed, and taught to assist in the sports of the field. Tahumers had also a vizier, renowned for his wisdom and understanding. Having one day charmed a Demon into his power by philters and magic, he conveyed him to Tahumers; upon which, the brethren and allies of the prisoner, feeling ashamed and degraded by the insult, collected an army, and went to war against the King. Tahumers was equally in wrath when he heard of these hostile proceedings, and having also gathered together an army on his part, presented himself before the enemy. The name of the leader of the Demons was Ghu. On one side the force consisted of fire, and smoke, and Demons; on the other, brave and magnanimous warriors. Tahumers lifted his mace, as soon as he was opposed to the enemy, and giving Ghu a blow on the head, killed him on the spot. The other Demons being taken prisoners, he ordered them to be destroyed; but they petitioned for mercy, promising, if their lives were spared, that they would teach him a wonderful art. Tahumers assented, and they immediately brought their books, and pens and ink, and instructed him how to read and write.

> They taught him letters, and his eager mind
> With learning was illumined. The world was blest
> With quiet and repose, Peris and Demons
> Submitting to his will.

The reign of Tahumers lasted thirty years and after him the monarchy descended to Jemshid, his son.

JEMSHID

Jemshid was eminently distinguished for learning and wisdom. It is said that coats of mail, cuirasses, and swords and various kinds of armor were invented and manufactured in his time, and also that garments of silk were made and worn by his people.

> Helmets and swords, with curious art they made,
> Guided by Jemshid's skill; and silks and linen
> And robes of fur and ermine. Desert lands
> Were cultivated; and wherever stream
> Or rivulet wandered, and the soil was good,
> He fixed the habitations of his people;
> And there they plowed and reaped: for in that age
> All labored; none in sloth and idleness
> Were suffered to remain, since indolence
> Too often vanquishes the best, and turns
> To naught the noblest, firmest resolution.

Jemshid afterward commanded his Demons to construct a splendid palace, and he directed his people how to make the foundations strong.

> He taught the unholy Demon-train to mingle
> Water and clay, with which, formed into bricks,
> The walls were built, and then high turrets, towers,
> And balconies, and roofs to keep out rain
> And cold, and sunshine. Every art was known
> To Jemshid, without equal in the world.

He also made vessels for the sea and the river, and erected a magnificent throne, embellished with pearls and precious stones; and having seated himself upon it, commanded his Demons to raise him up in the air, that he might be able to transport himself in a moment wherever he chose. He named the first day of the year *Nu-ruz,* and on every *Nu-ruz* he made a royal feast, so that under his hospitable roof, mortals, and Genii, and Demons, and Peris, were delighted and happy, every one being equally regaled with wine and music. His government is said to have continued in exist-

ence seven hundred years, and during that period, it is added, none of his subjects suffered death, or were afflicted with disease.

> Man seemed immortal, sickness was unknown,
> And life rolled on in happiness and joy.

After the lapse of seven hundred years, however, inordinate ambition inflamed the heart of Jemshid, and, having assembled all the illustrious personages and learned men in his dominions before him, he said to them: "Tell me if there exists, or ever existed, in all the world, a king of such magnificence and power as I am?" They unanimously replied: "Thou art alone, the mightiest, the most victorious: there is no equal to thee!" The just God beheld this foolish pride and vanity with displeasure, and, as a punishment, cast him from the government of an empire into a state of utter degradation and misery.

> All looked upon the throne, and heard and saw
> Nothing but Jemshid, he alone was King,
> Absorbing every thought; and in their praise,
> And adoration of that mortal man,
> Forgot the worship of the great Creator.
> Then proudly thus he to his nobles spoke,
> Intoxicated with their loud applause,
> "I am unequaled, for to me the earth
> Owes all its science, never did exist
> A sovereignty like mine, beneficent
> And glorious, driving from the populous land
> Disease and want. Domestic joy and rest
> Proceed from me, all that is good and great
> Waits my behest; the universal voice
> Declares the splendor of my government,
> Beyond whatever human heart conceived,
> And me the only monarch of the world."
> — Soon as these words had parted from his lips,
> Words impious, and insulting to high heaven,
> His earthly grandeur faded — then all tongues
> Grew clamorous and bold. The day of Jemshid
> Passed into gloom, his brightness all obscured.

What said the Moralist? "When thou wert a king
Thy subjects were obedient, but whoever
Proudly neglects the worship of his God
Brings desolation on his house and home."
— And when he marked the insolence of his people,
He knew the wrath of Heaven had been provoked,
And terror overcame him.

MIRTAS-TAZI, AND HIS SON ZOHAK

The old historians relate that Mirtas was the name of a king of the Arabs; and that he had a thousand animals which gave milk, and the milk of these animals he always distributed in charity among the poor. God was pleased with his goodness, and accordingly increased his favor upon him.

Goats, sheep, and camels yielded up their store
Of balmy milk, with which the generous king
Nourished the indigent and helpless poor.

Mirtas had a son called Zohak, who possessed ten thousand Arab horses, or Tazis, upon which account he was surnamed Biwurasp; *biwur* meaning ten thousand, and *asp* a horse. One day Iblis, the Evil Spirit, appeared to Zohak in the disguise of a good and virtuous man, and conversed with him in the most agreeable manner.

Pleased with his eloquence, the youth
Suspected not the speaker's truth;
But praised the sweet impassioned strain,
And asked him to discourse again.

Iblis replied, that he was master of still sweeter converse, but he could not address it to him, unless he first entered into a solemn compact, and engaged never on any pretense to divulge his secret.

Zohak in perfect innocence of heart
Assented to the oath, and bound himself
Never to tell the secret; all he wished
Was still to hear the good man's honey words.

But as soon as the oath was taken, Iblis said to him: "Thy father has become old and worthless, and thou art young, and wise, and valiant. Let him no longer stand in thy way, but kill him; the robes of sovereignty are ready, and better adapted for thee."

The youth, in agony of mind,
Heard what the stranger now designed;
Could crime like this be understood!
The shedding of a parent's blood!
Iblis would no excuses hear —
The oath was sworn — his death was r
"For if thou think'st to pass it by,
The peril's thine, and thou must die!"

Zohak was terrified and subdued by this warning, and asked Iblis in what manner he proposed to sacrifice his father. Iblis replied that he would dig a pit on the pathway which led to Mirtas-Tazi's house of prayer. Accordingly he secretly made a deep well upon the spot most convenient for the purpose, and covered it over with grass. At night, as the king was going, as usual, to the house of prayer, he fell into the pit, and his legs and arms being broken by the fall, he shortly expired. O righteous Heaven! that father too, whose tenderness would not suffer even the winds to blow upon his son too roughly — and that son, by the temptation of Iblis, to bring such a father to a miserable end!

Thus urged to crime, through cruel treachery,
Zohak usurped his pious father's throne.

When Iblis found that he had got Zohak completely in his power, he told him that, if he followed his counsel and advice implicitly, he would become the greatest monarch of the age, the sovereign of the seven climes, signifying the whole world. Zohak agreed to everything, and Iblis continued to bestow upon him the most devoted attention and flattery for the purpose of molding him entirely to his will. To such an extreme degree had his authority attained, that he became the sole director even in the royal kitchen, and

prepared for Zohak the most delicious and savory food imaginable; for in those days bread and fruit only were the usual articles of food. Iblis himself was the original inventor of the cooking art. Zohak was delighted with the dishes, made from every variety of bird and four-footed animal. Every day something new and rare was brought to his table, and every day Iblis increased in favor. But an egg was to him the most delicate of all! "What can there be superior to this?" said he. "To-morrow," replied Iblis, "thou shalt have something better, and of a far superior kind."

Next day he brought delicious fare, and dressed
In manner exquisite to please the eye,
As well as taste; partridge and pheasant rich,
A banquet for a prince. Zohak beheld
Delighted the repast, and eagerly
Relished its flavor; then in gratitude,
And admiration of the matchless art
Which thus had ministered to his appetite,
He cried: "For this, whatever thou desirest,
And I can give, is thine." Iblis was glad,
And, little anxious, had but one request —
One unimportant wish — it was to kiss
The monarch's naked shoulder — a mere whim.
And promptly did Zohak comply, for he
Was unsuspicious still, and stripped himself,
Ready to gratify that simple wish.
Iblis then kissed the part with fiendish glee,
And vanished in an instant.
From the touch
Sprang two black serpents! Then a tumult rose
Among the people, searching for Iblis
Through all the palace, but they sought in vain.
To young and old it was a marvelous thing;
The serpents writhed about as seeking food,
And learned men to see the wonder came,
And sage magicians tried to charm away
That dreadful evil, but no cure was found.

Some time afterward Iblis returned to Zohak, but in

the shape of a physician, and told him that it was according to his own horoscope that he suffered in this manner — it was, in short, his destiny — and that the serpents would continue connected with him throughout his life, involving him in perpetual misery. Zohak sunk into despair, upon the assurance of there being no remedy for him, but Iblis again roused him by saying that if the serpents were fed daily with human brains, which would probably kill them, his life might be prolonged and made easy.

> If life has any charm for thee,
> The brain of man their food must be!

With the adoption of this deceitful stratagem, Iblis was highly pleased, and congratulated himself upon the success of his wicked exertions, thinking that in this manner a great portion of the human race would be destroyed. He was not aware that his craft and cunning had no influence in the house of God; and that the descendants of Adam are continually increasing.

When the people of Iran and Turan heard that Zohak kept near him two devouring serpents, alarm and terror spread everywhere, and so universal was the dread produced by this intelligence that the nobles of Persia were induced to abandon their allegiance to Jemshid, and, turning through fear to Zohak, confederated with the Arab troops against their own country. Jemshid continued for some time to resist their efforts, but was at last defeated, and became a wanderer on the face of the earth.

> To him existence was a burden now,
> The world a desert — for Zohak had gained
> The imperial crown, and from all acts and deeds
> Of royal import, razed out the very name
> Of Jemshid hateful in the tyrant's eyes.

The Persian government having fallen into the hands of the usurper, he sent his spies in every direction for the purpose of getting possession of Jemshid wherever he might be found, but their labor was not crowned with success. The

unfortunate wanderer, after experiencing numberless misfortunes, at length took refuge in Zabulistan.

> Flying from place to place, through wilderness,
> Wide plain, and mountain, veiled from human eye,
> Hungry and worn out with fatigue and sorrow,
> He came to Zabul.

The King of Zabulistan, whose name was Gureng, had a daughter of extreme beauty. She was also remarkable for her mental endowments, and was familiar with warlike exercises.

> So graceful in her movements, and so sweet,
> Her very look plucked from the breast of age
> The root of sorrow — her wine-sipping lips,
> And mouth like sugar, cheeks all dimpled o'er
> With smiles, and glowing as the summer rose —
> Won every heart.

This damsel, possessed of these beauties and charms, was accustomed to dress herself in the warlike habiliments of a man, and to combat with heroes. She was then only fifteen years of age, but so accomplished in valor, judgment, and discretion, that Minuchihr, who had in that year commenced hostile operations against her father, was compelled to relinquish his pretensions, and submit to the gallantry which she displayed on that occasion. Her father's realm was saved by her magnanimity. Many kings were her suitors, but Gureng would not give his consent to her marriage with any of them. He only agreed that she should marry the sovereign whom she might spontaneously love.

> It must be love, and love alone,[1]
> That binds thee to another's throne;
> In this my father has no voice,
> Thine the election, thine the choice.

[1] Love at first sight, and of the most enthusiastic kind, is the passion described in all Persian poems, as if a whole life of love were condensed into one moment. It is all wild and rapturous. It has nothing of a rational cast. A casual glance from an unknown beauty often affords

The daughter of Gureng had a Kabul woman for her nurse, who was deeply skilled in all sorts of magic and sorcery.

> The old enchantress well could say
> What would befall on distant day;
> And by her art omnipotent
> Could from the watery element
> Draw fire, and with her magic breath
> Seal up a dragon's eyes in death.
> Could from the flint-stone conjure dew;
> The moon and seven stars she knew;
> And of all things invisible
> To human sight, this crone could tell.

This Kabul sorceress had long before intimated to the damsel that, conformably with her destiny, which had been distinctly ascertained from the motions of the heavenly bodies, she would, after a certain time, be married to King Jemshid, and bear him a beautiful son. The damsel was overjoyed at these tidings, and her father received them with equal pleasure, refusing in consequence the solicitations of every other suitor. Now according to the prophecy, Jemshid arrived at the city of Zabul in the spring season, when the

the subject of a poem. The poets whom Dr. Johnson has denominated metaphysical, such as Donne, Jonson, and Cowley, bear a strong resemblance to the Persians on the subject of love.

> Now, sure, within this twelvemonth past,
> I've loved at least some twenty years or more;
> Th' account of love runs much more fast,
> Than that with which our life does score:
> So, though my life be short, yet I may prove
> The Great Methusalem of love!
> "Love and Life."— Cowley.

The odes of Hafiz also, with all their spirit and richness of expression, abound in conceit and extravagant metaphor. There is, however, something very beautiful in the passage which may be paraphrased thus:

> Zephyr thro' thy locks is straying,
> Stealing fragrance, charms displaying;
> Should it pass where Hafiz lies,
> From his conscious dust would rise,
> Flowrets of a thousand dyes!

roses were in bloom; and it so happened that the garden of King Gureng was in the way, and also that his daughter was amusing herself at the time in the garden. Jemshid proceeded in that direction, but the keepers of the garden would not allow him to pass, and therefore, fatigued and dispirited, he sat down by the garden-door under the shade of a tree. Whilst he was sitting there a slave-girl chanced to come out of the garden, and, observing him, was surprised at his melancholy and forlorn condition. She said to him involuntarily: "Who art thou?" and Jemshid raising up his eyes, replied: "I was once possessed of wealth and lived in great affluence, but I am now abandoned by fortune, and have come from a distant country. Would to heaven I could be blessed with a few cups of wine, my fatigue and affliction might then be relieved." The girl smiled, and returned hastily to the princess, and told her that a young man, wearied with traveling, was sitting at the garden gate, whose countenance was more lovely even than that of her mistress, and who requested to have a few cups of wine. When the damsel heard such high praise of the stranger's features she was exceedingly pleased, and said: "He asks only for wine, but I will give him both wine and music, and a beautiful mistress beside."

This saying, she repaired toward the gate,
In motion graceful as the waving cypress,
Attended by her handmaid; seeing him,
She thought he was a warrior of Iran
With spreading shoulders, and his loins well bound.
His visage pale as the pomegranate-flower,
He looked like light in darkness. Warm emotions
Rose in her heart, and softly thus she spoke:
"Grief-broken stranger, rest thee underneath
These shady bowers; if wine can make thee glad,
Enter this pleasant place, and drink thy fill."

Whilst the damsel was still speaking and inviting Jemshid into the garden, he looked at her thoughtfully, and hesitated; and she said to him: "Why do you hesitate? I am per-

mitted by my father to do what I please, and my heart is my own.

"Stranger, my father is the monarch mild
Of Zabulistan, and I his only child;
On me is all his fond affection shown;
My wish is his, on me he dotes alone."

Jemshid had before heard of the character and renown of this extraordinary damsel, yet he was not disposed to comply with her entreaty; but contemplating again her lovely face, his heart became enamored, when she took him by the hand and led him along the beautiful walks.

With dignity and elegance she passed —
As moves the mountain partridge through the meads;
Her tresses richly falling to her feet,
And filling with perfume the softened breeze.

In their promenade they arrived at the basin of a fountain, near which they seated themselves upon royal carpets, and the damsel having placed Jemshid in such a manner that they might face each other, she called for music and wine.

But first the rose-cheeked handmaids gathered round,
And washed obsequiously the stranger's feet;
Then on the margin of the silvery lake
Attentive sate.

The youth, after this, readily took the wine and refreshments which were ordered by the princess.

Three cups he drank with eager zest,
Three cups of ruby wine;
Which banished sorrow from his breast,
For memory left no sign
Of past affliction; not a trace
Remained upon his heart, or smiling face.

Whilst he was drinking, the princess observed his peculiar action and elegance of manner, and instantly said in her

heart: "This must be a king!" She then offered him some more food, as he had come a long journey, and from a distant land, but he only asked for more wine. "Is your fondness for wine so great?" said she. And he replied: "With wine I have no enemy; yet, without it I can be resigned and contented.

"Whilst drinking wine I never see
The frowning face of my enemy;
Drink freely of the grape, and naught
Can give the soul one mournful thought;
Wine is a bride of witching power,
And wisdom is her marriage dower;
Wine can the purest joy impart,
Wine inspires the saddest heart;
Wine gives cowards valor's rage,
Wine gives youth to tottering age;
Wine gives vigor to the weak,
And crimson to the pallid cheek;
And dries up sorrow, as the sun
Absorbs the dew it shines upon."

From the voice and eloquence of the speaker she now conjectured that this certainly must be King Jemshid, and she felt satisfied that her notions would soon be realized. At this moment she recollected that there was a picture of Jemshid in her father's gallery, and thought of sending for it to compare the features; but again she considered that the person before her was certainly and truly Jemshid, and that the picture would be unnecessary on the occasion.

It is said that two ring-doves, a male and female, happened to alight on the garden wall near the fountain where they were sitting, and began billing and cooing in amorous play, so that seeing them together in such soft intercourse, blushes overspread the cheeks of the princess, who immediately called for her bow and arrows. When they were brought she said to Jemshid, "Point out which of them I shall hit, and I will bring it to the ground." Jemshid replied: "Where a man is, a woman's aid is not required — give me the bow, and mark my skill;

"However brave a woman may appear,
Whatever strength of arm she may possess,
She is but half a man!"

Upon this observation being made, the damsel turned her head aside ashamed, and gave him the bow. Her heart was full of love. Jemshid took the bow, and selecting a feathered arrow out of her hand, said: "Now for a wager. If I hit the female, shall the lady whom I most admire in this company be mine?" The damsel assented. Jemshid drew the string, and the arrow struck the female dove so skilfully as to transfix both the wings, and pin them together. The male ring-dove flew away, but moved by natural affection it soon returned, and settled on the same spot as before. The bow was said to be so strong that there was not a warrior in the whole kingdom who could even draw the string; and when the damsel witnessed the dexterity of the stranger, and the ease with which he used the weapon, she thought within her heart, "There can be no necessity for the picture; I am certain that this can be no other than the King Jemshid, the son of Tahumers, called the Binder of Demons." Then she took the bow from the hand of Jemshid, and observed: "The male bird has returned to its former place, if my aim be successful shall the man whom I choose in this company be my husband?" Jemshid instantly understood her meaning. At that moment the Kabul nurse appeared, and the young princess communicated to her all that had occurred. The nurse leisurely examined Jemshid from head to foot with a slave-purchaser's eye, and knew him, and said to her mistress—"All that I saw in thy horoscope and foretold is now in the course of fulfilment. God has brought Jemshid hither to be thy spouse. Be not regardless of thy good fortune, and the Almighty will bless thee with a son, who will be the conqueror of the world. The signs and tokens of thy destiny I have already explained." The damsel had become greatly enamored of the person of the stranger before she knew who he was, and now being told by her nurse that he was Jemshid himself, her affection was augmented twofold.

The happy tidings, blissful to her heart,
Increased the ardor of her love for him.

And now the picture was brought to the princess, who, finding the resemblance exact, put it into Jemshid's hand. Jemshid, in secretly recognizing his own likeness, was forcibly reminded of his past glory and happiness, and he burst into tears.

The memory of the diadem and throne
No longer his, came o'er him, and his soul
Was rent with anguish.

The princess said to him: "Why at the commencement of our friendship dost thou weep? Art thou discontented — dissatisfied, unhappy? and am I the cause?" Jemshid replied: "No, it is simply this; those who have feeling, and pity the sufferings of others, weep involuntarily. I pity the misfortunes of Jemshid, driven as he is by adversity from the splendor of a throne, and reduced to a state of destitution and ruin. But he must now be dead; devoured, perhaps, by the wolves and lions of the forest." The nurse and princess, however, were convinced, from the sweetness of his voice and discourse, that he could be no other than Jemshid himself, and taking him aside, they said: "Speak truly, art thou not Jemshid?" But he denied himself. Again, they observed: "What says this picture?" To this he replied: "It is not impossible that I may be like Jemshid in feature; for surely there may be in the world two men like each other?" And notwithstanding all the efforts made by the damsel and her nurse to induce Jemshid to confess, he still resolutely denied himself. Several times she assured him she would keep his secret, if he had one, but that she was certain of his being Jemshid. Still he denied himself. "This nurse of mine, whom thou seest," said she, "has often repeated to me the good tidings that I should be united to Jemshid and bear him a son. My heart instinctively acknowledged thee at first sight; then wherefore this denial of the truth? Many kings have

solicited my hand in marriage, but all have been rejected, as I am destined to be thine, and united to no other." Dismissing now all her attendants, she remained with the nurse and Jemshid, and then resumed:

"How long hath sleep forsaken me? how long
Hath my fond heart been kept awake by love?
Hope still upheld me — give me one kind look,
And I will sacrifice my life for thee;
Come, take my life, for it is thine forever."

Saying this, the damsel began to weep, and shedding a flood of tears, tenderly reproached him for not acknowledging the truth. Jemshid was at length moved by her affection and sorrow, and thus addressed her: "There are two considerations which at present prevent the truth being told. One of them is my having a powerful enemy, and Heaven forbid that he should obtain information of my place of refuge. The other is, I never intrust my secrets to a woman!

"Fortune I dread, since fortune is my foe,
And womankind are seldom known to keep
Another's secret. To be poor and safe,
Is better far than wealth exposed to peril."
To this the princess: "Is it so decreed,
That every woman has two tongues, two hearts?
And false alike, their tempers all the same?
No, no, could I disloyally betray thee?
I who still love thee better than my life?"

Jemshid found it impossible to resist the damsel's incessant entreaties and persuasive tenderness, mingled as they were with tears of sorrow. Vanquished thus by the warmth of her affections, he told her his name, and the history of his misfortunes. She then ardently seized his hand, overjoyed at the disclosure, and taking him privately to her own chamber, they were married according to the customs of her country.

Him to the secret bower with blushing cheek
Exultingly she led, and mutual bliss,

Springing from mutual tenderness and love,
Entranced their souls.

When Gureng the King found that his daughter's visits to him became less frequent than usual, he set his spies to work, and was not long in ascertaining the cause of her continued absence. She had married without his permission, and he was in great wrath. It happened, too, at this time that the bride was pale and in delicate health.

The mystery soon was manifest,
And thus the king his child addrest,
Whilst anger darkened o'er his brow:
"What hast thou done, ungrateful, now?
Why hast thou flung, in evil day,
The veil of modesty away?
That cheek the bloom of spring displayed,
Now all is withered, all decayed;
But daughters, as the wise declare,
Are ever false, if they be fair."

Incensed at words so sharp and strong,
The damsel thus repelled the wrong:
Me, father, canst thou justly blame?
I never, never, brought thee shame;
With me can sin and crime accord,
When Jemshid is my wedded lord?"

After this precipitate avowal, the Kabul nurse, of many spells, instantly took up her defense, and informed the King that the prophecy she had formerly communicated to him was on the point of fulfilment, and the Almighty having, in the course of destiny, brought Jemshid into his kingdom, the princess, according to the same planetary influence, would shortly become a mother.

And now the damsel grovels on the ground
Before King Gureng. "Well thou know'st," she cries,
"From me no evil comes. Whether in arms,
Or at the banquet, honor guides me still:
And well thou know'st thy royal will pronounced

That I should be unfettered in my choice,
And free to take the husband I preferred.
This I have done; and to the greatest king
The world can boast, my fortunes are united,
To Jemshid, the most perfect of mankind."

With this explanation the King expressed abundant and unusual satisfaction. His satisfaction, however, did not arise from the circumstance of the marriage, and the new connection it established, but from the opportunity it afforded him of betraying Jemshid, and treacherously sending him bound to Zohak, which he intended to do, in the hopes of being magnificently rewarded. Exulting with this anticipation, he said to her smiling:

"Glad tidings thou hast given to me,
My glory owes its birth to thee;
I bless the day, and bless the hour,
Which placed this Jemshid in my power.
Now to Zohak, a captive bound,
I send the wanderer thou hast found;
For he who charms the monarch's eyes
With this long-sought, this noble prize,
On solemn word and oath, obtains
A wealthy kingdom for his pains."

On hearing these cruel words the damsel groaned, and wept exceedingly before her father, and said to him: "Oh, be not accessory to the murder of such a king! Wealth and kingdoms pass away, but a bad name remains till the day of doom.

"Turn thee, my father, from this dreadful thought,
And save his sacred blood: let not thy name
Be syllabled with horror through the world
For such an act as this. When foes are slain,
It is enough, but keep the sword away
From friends and kindred; shun domestic crime.
Fear him who giveth life, and strength, and power,
For goodness is most blessed. On the day
Of judgment thou wilt then be unappalled.

But if determined to divide us, first
Smite off this head, and let thy daughter die."

So deep and violent was the grief of the princess, and her lamentations so unceasing, that the father became softened into compassion, and, on her account, departed from the resolution he had made. He even promised to furnish Jemshid with possessions, with treasure, and an army, and requested her to give him the consolation he required, adding that he would see him in the morning in his garden.

The heart-alluring damsel instant flew
To tell the welcome tidings to her lord.

Next day King Gureng proceeded to the garden, and had an interview with Jemshid, to whom he expressed the warmest favor and affection; but notwithstanding all he said, Jemshid could place no confidence in his professions, and was anxious to effect his escape. He was, indeed, soon convinced of his danger, for he had a private intimation that the King's viziers were consulting together on the expedience of securing his person, under the apprehension that Zohak would be invading the country, and consigning it to devastation and ruin, if his retreat were discovered. He therefore took to flight.

Jemshid first turned his steps toward Chin, and afterward into Ind. He had traveled a great distance in that beautiful country, and one day came to a tower, under whose shadow he sought a little repose, for the thoughts of his melancholy and disastrous condition kept him almost constantly awake.

And am I thus to perish? Thus forlorn,
To mingle with the dust? Almighty God!
Was ever mortal born to such a fate,
A fate so sad as mine! Oh that I never
Had drawn the breath of life, to perish thus!

Exhausted by the keenness of his affliction Jemshid at length fell asleep. Zohak, in the meanwhile, had dispatched

an envoy, with an escort of troops, to the Khakan of Chin, and at that moment the cavalcade happened to be passing by the tower where Jemshid was reposing. The envoy, attracted to the spot, immediately recognized him, and awakening him to a sense of this new misfortune, secured the despairing and agonized wanderer, and sent him to Zohak.

He saw a person sleeping on the ground,
And knew that it was Jemshid. Overjoyed,
He bound his feet with chains, and mounted him
Upon a horse, a prisoner.
What a world!
No place of rest for man! Fix not thy heart,
Vain mortal! on this tenement of life,
On earthly pleasures; think of Jemshid's fate;
His glory reached the Heavens, and now this world
Has bound the valiant monarch's limbs in fetters,
And placed its justice in the hands of slaves.

When Zohak received intelligence of the apprehension of his enemy, he ordered him to be brought before the throne that he might enjoy the triumph.

All fixed their gaze upon the captive king,
Loaded with chains; his hands behind his back;
The ponderous fetters passing from his neck
Down to his feet; oppressed with shame he stood,
Like the narcissus bent with heavy dew.
Zohak received him with a scornful smile,
Saying, "Where is thy diadem, thy throne,
Where is thy kingdom, where thy sovereign rule;
Thy laws and royal ordinances — where,
Where are they now? What change is this that fate
Has wrought upon thee?" Jemshid thus rejoined:
"Unjustly am I brought in chains before thee,
Betrayed, insulted — thou the cause of all,
And yet thou wouldst appear to feel my wrongs!"
Incensed at this defiance, mixed with scorn,
Fiercely Zohak replied, "Then choose thy death;
Shall I behead thee, stab thee, or impale thee,
Or with an arrow's point transfix thy heart!
What is thy choice?"—

"Since I am in thy power,
Do with me what thou wilt — why should I dread
Thy utmost vengeance, why express a wish
To save my body from a moment's pain!"

As soon as Zohak heard these words he resolved upon a horrible deed of vengeance. He ordered two planks to be brought, and Jemshid being fastened down between them, his body was divided the whole length with a saw, making two figures of Jemshid out of one!

Why do mankind upon this fleeting world
Place their affections, wickedness alone
Is nourished into freshness; sounds of death, too,
Are ever on the gale to wear out life.
My heart is satisfied — O Heaven! no more,
Free me at once from this continual sorrow.

It was not long before tidings of the foul proceedings, which put an end to the existence of the unfortunate Jemshid, reached Zabulistan. The princess, his wife, on hearing of his fate, wasted away with inconsolable grief, and at last took poison to unburden herself of insupportable affliction.

It is related that Jemshid had two sisters, named Shahrnaz and Arnawaz. They had been both seized, and conveyed to Zohak by his people, and continued in confinement for some time in the King's harem, but they were afterward released by Feridun.

The tyrant's cruelty and oppression had become intolerable. He was constantly shedding blood, and committing every species of crime.

The serpents still on human brains were fed,
And every day two youthful victims bled;
The sword, still ready — thirsting still to strike,
Warrior and slave were sacrificed alike.

The career of Zohak himself, however, was not unvisited by terrors. One night he dreamt that he was attacked by three warriors; two of them of large stature, and one of

them small. The youngest struck him a blow on the head with his mace, bound his hands, and casting a rope round his neck, dragged him along in the presence of crowds of people. Zohak screamed, and sprung up from his sleep in the greatest horror. The females of his harem were filled with amazement when they beheld the terrified countenance of the King, who, in reply to their inquiries, said, trembling: "This is a dream too dreadful to be concealed." He afterward called together the *Mubids,* or wise men of his court; and having communicated to them the particulars of what had appeared to him in his sleep, commanded them to give him a faithful interpretation of the dream. The *Mubids* foresaw in this vision the approaching declension of his power and dominion, but were afraid to explain their opinions, because they were sure that their lives would be sacrificed if the true interpretation were given to him. Three days were consumed under the pretense of studying more scrupulously all the signs and appearances, and still not one of them had courage to speak out. On the fourth day the King grew angry, and insisted upon the dream being interpreted. In this dilemma, the *Mubids* said, "Then, if the truth must be told, without evasion, thy life approaches to an end, and Feridun, though yet unborn, will be thy successor." "But who was it," inquired Zohak impatiently, "that struck the blow on my head?" The *Mubids* declared, with fear and trembling, "it was the apparition of Feridun himself, who is destined to smite thee on the head." "But why," rejoined Zohak, "does he wish to injure me?" "Because, his father's blood being spilt by thee, vengeance falls into his hands." Hearing this interpretation of his dream, the King sank senseless on the ground; and when he recovered, he could neither sleep nor take food, but continued overwhelmed with sorrow and misery. The light of his day was forever darkened.

Abtin was the name of Feridun's father, and that of his mother Faranuk, of the race of Tahumers. Zohak, therefore, stimulated to further cruelty by the prophecy, issued an order that every person belonging to the family of the

Kais, wherever found, should be seized and fettered, and brought to him. Abtin had long avoided discovery, continuing to reside in the most retired and solitary places; but one day his usual circumspection forsook him, and he ventured beyond his limits. This imprudent step was dreadfully punished, for the spies of Zohak fell in with him, recognized him, and carrying him to the King, he was immediately put to death. When the mother of Feridun heard of this sanguinary catastrophe she took up her infant and fled. It is said that Feridun was at that time only two months old. In her flight the mother happened to arrive at some pasturage ground. The keeper of the pasture had a cow named Pur'maieh, which yielded abundance of milk, and he gave it away in charity. In consequence of the grief and distress of mind occasioned by the murder of her husband, Faranuk's milk dried up in her breasts, and she was therefore under the necessity of feeding the child with the milk from the cow. She remained there one night, and would have departed in the morning; but considering the deficiency of milk, and the misery in which she was involved, continually afraid of being discovered and known, she did not know what to do. At length she thought it best to leave Feridun with the keeper of the pasture, and resigning him to the protection of God, went herself to the mountain Alberz. The keeper readily complied with the tenderest wishes of the mother, and nourished the child with the fondness and affection of a parent during the space of three years. After that period had elapsed, deep sorrow continuing to afflict the mind of Faranuk, she returned secretly to the old man of the pasture, for the purpose of reclaiming and conveying Feridun to a safe place of refuge upon the mountain Alberz. The keeper said to her: "Why dost thou take the child to the mountain? he will perish there"; but she replied that God Almighty had inspired a feeling in her heart that it was necessary to remove him. It was a divine inspiration, and verified by the event.

Intelligence having at length reached Zohak that the son of Abtin was nourished and protected by the keeper of the

pasture, he himself proceeded with a large force to the spot, where he put to death the keeper and all his tribe, and also the cow which had supplied milk to Feridun, whom he sought for in vain.

> He found the dwelling of his infant-foe,
> And laid it in the dust; the very ground
> Was punished for the sustenance it gave him.

The ancient records relate that a dervish happened to have taken up his abode in the mountain Alberz, and that Faranuk committed her infant to his fostering care. The dervish generously divided with the mother and son all the food and comforts which God gave him, and at the same time he took great pains in storing the mind of Feridun with various kinds of knowledge. One day he said to the mother: "The person foretold by wise men and astrologers as the destroyer of Zohak and his tyranny, is thy son!

> "This child to whom thou gavest birth
> Will be the monarch of the earth";

and the mother, from several concurring indications and signs, held a similar conviction.

When Feridun had attained his sixteenth year, he descended from the mountain, and remained for a time on the plain beneath. He inquired of his mother why Zohak had put his father to death, and Faranuk then told him the melancholy story; upon hearing which, he resolved to be revenged on the tyrant. His mother endeavored to divert him from his determination, observing that he was young, friendless, and alone, whilst his enemy was the master of the world, and surrounded by armies. "Be not therefore precipitate," said she. "If it is thy destiny to become a king, wait till the Almighty shall bless thee with means sufficient for the purpose."

> Displeased, the youth his mother's caution heard,
> And meditating vengeance on the head
> Of him who robbed him of a father, thus

Impatiently replied: "'Tis Heaven inspires me;
Led on by Heaven, this arm will quickly bring
The tyrant from his palace, to the dust."
"Imprudent boy!" the anxious mother said;
"Canst thou contend against imperial power?
Must I behold thy ruin? Pause awhile,
And perish not in this wild enterprise."

It is recorded that Zohak's dread of Feridun was so great, that day by day he became more irritable, wasting away in bitterness of spirit, for people of all ranks kept continually talking of the young invader, and were daily expecting his approach. At last he came, and Zohak was subdued, and his power extinguished.

KAVAH, THE BLACKSMITH

Zohak having one day summoned together all the nobles and philosophers of the kingdom, he said to them: "I find that a young enemy has risen up against me; but notwithstanding his tender years, there is no safety even with an apparently insignificant foe. I hear, too, that though young, he is distinguished for his prowess and wisdom; yet I fear not him, but the change of fortune. I wish therefore to assemble a large army, consisting of Men, Demons, and Peris, that this enemy may be surrounded, and conquered. And, further, since a great enterprise is on the eve of being undertaken, it will be proper in future to keep a register or muster-roll of all the people of every age in my dominions, and have it revised annually." The register, including both old and young, was accordingly prepared.

At that period there lived a man named Kavah, a blacksmith, remarkably strong and brave, and who had a large family. Upon the day on which it fell to the lot of two of his children to be killed to feed the serpents, he rose up with indignation in presence of the King, and said:

"Thou art the King, but wherefore on my head
Cast fire and ashes? If thou hast the form
Of hissing dragon, why to me be cruel?
Why give the brains of my beloved children

As serpent-food, and talk of doing justice?"
At this bold speech the monarch was dismayed,
And scarcely knowing what he did, released
The blacksmith's sons. How leapt the father's heart,
How warmly he embraced his darling boys!
But now Zohak directs that Kavah's name
Shall be inscribed upon the register.
Soon as the blacksmith sees it written there,
Wrathful he turns toward the chiefs assembled,
Exclaiming aloud: "Are ye then men, or what,
Leagued with a Demon!" All astonished heard,
And saw him tear the hated register,
And cast it under foot with rage and scorn.

Kavah having thus reviled the King bitterly, and destroyed the register of blood, departed from the court, and took his children along with him. After he had gone away, the nobles said to the King:

"Why should reproaches, sovereign of the world,
Be thus permitted? Why the royal scroll
Torn in thy presence, with a look and voice
Of proud defiance, by the rebel blacksmith?
So fierce his bearing, that he seems to be
A bold confederate of this Feridun."
Zohak replied: "I know not what o'ercame me,
But when I saw him with such vehemence
Of grief and wild distraction, strike his forehead,
Lamenting o'er his children, doomed to death,
Amazement seized my heart, and chained my will.
What may become of this, Heaven only knows,
For none can pierce the veil of destiny."
Kavah, meanwhile, with warning voice set forth
What wrongs the nation suffered, and there came
Multitudes round him, who called out aloud
For justice! justice! On his javelin's point
He fixed his leathern apron for a banner,
And lifting it on high, he went abroad
To call the people to a task of vengeance.
Wherever it was seen crowds followed fast,
Tired of the cruel tyranny they suffered.
"Let us unite with Feridun," he cried,

"And from Zohak's oppression we are free!"
And still he called aloud, and all obeyed
Who heard him, high and low. Anxious he sought
For Feridun, not knowing his retreat:
But still he hoped success would crown his search.
The hour arrived, and when he saw the youth,
Instinctively he knew him, and thanked Heaven
For that good fortune. Then the leathern banner
Was splendidly adorned with gold and jewels,
And called the flag of Kavah. From that time
It was a sacred symbol; every king
In future, on succeeding to the throne,
Did honor to that banner, the true sign
Of royalty, in veneration held.

Feridun, aided by the directions and advice of the blacksmith, now proceeded against Zohak. His mother wept to see him depart, and continually implored the blessing of God upon him. He had two elder brothers, whom he took along with him. Desirous of having a mace formed like the head of a cow, he requested Kavah to make one of iron, and it was accordingly made in the shape he described. In his progress, he visited a shrine or place of pilgrimage frequented by the worshipers of God, where he besought inspiration and aid, and where he was taught by a radiant personage the mysteries of the magic art, receiving from him a key to every secret.

Bright beamed his eye, with firmer step he strode,
His smiling cheek with warmer crimson glowed.

When his two brothers saw his altered mien, the pomp and splendor of his appearance, they grew envious of his good fortune, and privately meditated his fall. One day they found him asleep at the foot of a mountain, and they immediately went to the top and rolled down a heavy fragment of rock upon him with the intention of crushing him to death; but the clattering noise of the stone awoke him, and, instantly employing the knowledge of sorcery which had been communicated to him, the stone was suddenly

arrested by him in its course. The brothers beheld this with astonishment, and hastening down the mountain, cried aloud: "We know not how the stone was loosened from its place: God forbid that it should have done any injury to Feridun." Feridun, however, was well aware of this being the evil work of his brothers, but he took no notice of the conspiracy, and instead of punishing them, raised them to higher dignity and consequence.

They say that Kavah directed the route of Feridun over the mountainous tracts and plains which lie contiguous to the banks of the Dijleh, or Tigris, close to the city of Bagdad. Upon reaching that river, they called for boats, but got no answer from the ferryman; at which Feridun was enraged, and immediately plunged, on horseback, into the foaming stream. All his army followed without delay, and with the blessing of God arrived on the other side in safety. He then turned toward the Bait-el-Mukaddus, built by Zohak. In the Pahlavi language it was called "Kunuk-duz-mokt." The tower of this edifice was so lofty that it might be seen at the distance of many leagues, and within that tower Zohak had formed a talisman of miraculous virtues. Feridun soon overthrew this talisman, and destroyed or vanquished successively with his mace all the enchanted monsters and hideous shapes which appeared before him. He captured the whole of the building, and released all the black-eyed damsels who were secluded there, and among them Shahrnaz and Arnawaz, the two sisters of Jemshid before alluded to. He then ascended the empty throne of Zohak, which had been guarded by the talisman, and the Demons under his command; and when he heard that the tyrant had gone with an immense army toward Ind, in quest of his new enemy, and had left his treasury with only a small force at the seat of his government, he rejoiced, and appropriated the throne and the treasure to himself.

> From their dark solitudes the Youth brought forth
> The black-haired damsels, lovely as the sun,
> And Jemshid's sisters, long imprisoned there;
> And gladly did the inmates of that harem

Pour out their gratitude on being freed
From that terrific monster; thanks to Heaven
Devoutly they expressed, and ardent joy.

Feridun inquired of Arnawaz why Zohak had chosen the route toward Ind; and she replied, "For two reasons: the first is, he expects to encounter thee in that quarter; and if he fails, he will subdue the whole country, which is the seat of sorcery, and thus obtain possession of a renowned magician who can charm thee into his power.

"He wishes to secure within his grasp
That region of enchantment, Hindustan,
And then obtain relief from what he feels;
For night and day the terror of thy name
Oppresses him, his heart is all on fire,
And life is torture to him."

FERIDUN

Kandru, the keeper of the talisman, having effected his escape, fled to Zohak, to whom he gave intelligence of the release of his women, the destruction of the talisman, and the conquest of his empire.

"The sign of retribution has appeared,
For sorrow is the fruit of evil deeds."
Thus Kandru spoke: "Three warriors have advanced
Upon thy kingdom from a distant land,
One of them young, and from his air and mien
He seems to me of the Kayanian race.
He came, and boldly seized the splendid throne,
And all thy spells, and sorceries, and magic
Were instantly dissolved by higher power,
And all who dwelt within thy palace walls,
Demon or man, all utterly destroyed,
Their severed heads cast weltering on the ground."
Then was Zohak confounded, and he shrunk
Within himself with terror, thinking now
His doom was sealed; but anxious to appear,
In presence of his army, gay and cheerful,
Lest they too should despair, he dressed himself

In rich attire, and with a pleasant look
Said carelessly: "Perhaps some gamesome guest
Hath in his sport committed this strange act."
"A guest, indeed!" Kandru replied, "a guest,
In playful mood to batter down thy palace!
If he had been thy guest, why with his mace,
Cow-headed, has he done such violence?
Why did he penetrate thy secret chambers,
And bring to light the beautiful Shahrnaz,
And red-lipped Arnawaz?" At this, Zohak
Trembled with wrath — the words were death to him;
And sternly thus he spoke: "What hast thou fled
Through fear, betraying thy important trust?
No longer shalt thou share my confidence,
No longer share my bounty and regard."
To this the keeper tauntingly replied:
"Thy kingdom is overthrown, and nothing now
Remains for thee to give me; thou art lost."

The tyrant immediately turned toward his army, with the intention of making a strong effort to regain his throne, but he found that as soon as the soldiers and the people were made acquainted with the proceedings and success of Feridun, rebellion arose among them, and shuddering with horror at the cruelty exercised by him in providing food for the accursed serpents, they preferred embracing the cause of the new King. Zohak, seeing that he had lost the affections of the army, and that universal revolt was the consequence, adopted another course, and endeavored alone to be revenged upon his enemy. He proceeded on his journey, and arriving by night at the camp of Feridun, hoped to find him off his guard and put him to death. He ascended a high place, himself unobserved, from which he saw Feridun sitting engaged in soft dalliance with the lovely Shahrnaz. The fire of jealousy and revenge now consumed him more fiercely, and he was attempting to effect his purpose, when Feridun was roused by the noise, and starting up struck a furious blow with his cow-headed mace upon the temples of Zohak, which crushed the bone, and he was on the point of giving him another; but a supernatural voice whispered in his ear,

"Slay him not now — his time is not yet come,
His punishment must be prolonged awhile;
And as he can not now survive the wound,
Bind him with heavy chains — convey him straight
Upon the mountain, there within a cave,
Deep, dark, and horrible — with none to soothe
His sufferings, let the murderer lingering die."
The work of heaven performing, Feridun
First purified the world from sin and crime.
Yet Feridun was not an angel, nor
Composed of musk or ambergris. By justice
And generosity he gained his fame.
Do thou but exercise these princely virtues,
And thou wilt be renowned as Feridun.

ZAL, THE SON OF SAM

According to the traditionary histories from which Firdausi has derived his legends, the warrior Sam had a son born to him whose hair was perfectly white. On his birth the nurse went to Sam and told him that God had blessed him with a wonderful child, without a single blemish, excepting that his hair was white; but when Sam saw him he was grieved:

His hair was white as goose's wing,
His cheek was like the rose of spring,
His form was straight as cypress tree —
But when the sire was brought to see
That child with hair so silvery white,
His heart revolted at the sight.

His mother gave him the name of Zal, and the people said to Sam, "This is an ominous event, and will be to thee productive of nothing but calamity; it would be better if thou couldst remove him out of sight.

"No human being of this earth
Could give to such a monster birth;
He must be of the Demon race,
Though human still in form and face.
If not a Demon, he, at least,
Appears a parti-colored beast."

When Sam was made acquainted with these reproaches and sneers of the people, he determined, though with a sorrowful heart, to take him up to the mountain Alberz, and abandon him there to be destroyed by beasts of prey. Alberz was the abode of the Simurgh or Griffin,[1] and, whilst flying about in quest of food for his hungry young ones, that surprising animal discovered the child lying alone upon the hard rock, crying and sucking its fingers. The Simurgh, however, felt no inclination to devour him, but compassionately took him up in the air, and conveyed him to his own habitation.

He who is blest with Heaven's grace
Will never want a dwelling-place,
And he who bears the curse of Fate
Can never change his wretched state.
A voice, not earthly, thus addressed
The Simurgh in his mountain nest —
"To thee this mortal I resign,
Protected by the power divine;
Let him thy fostering kindness share,
Nourish him with paternal care;
For from his loins, in time, will spring
The champion of the world, and bring
Honor on earth, and to thy name;
The heir of everlasting fame."

The young ones were also kind and affectionate to the infant, which was thus nourished and protected by the Simurgh for several years.

THE DREAM OF SAM

It is said that one night, after melancholy musings and reflecting on the miseries of this life, Sam was visited by

[1] The sex of this fabulous animal is not clearly made out! It tells Zal that it had nursed him like a *father*, and therefore I have, in this place, adopted the masculine gender, though the preserver of young ones might authorize its being considered a female. The Simurgh is probably neither one nor the other, or both! Some have likened the Simurgh to the Ippogrif or Griffin; but the Simurgh is plainly a biped; others again have supposed that the fable simply meant a holy recluse of the mountains, who nourished and educated the poor child which had been abandoned by its father.

a dream, and when the particulars of it were communicated to the interpreters of mysterious warnings and omens they declared that Zal was certainly still alive, although he had been long exposed on Alberz, and left there to be torn to pieces by wild animals. Upon this interpretation being given, the natural feelings of the father returned, and he sent his people to the mountain in search of Zal, but without success. On another night Sam dreamt a second time, when he beheld a young man of a beautiful countenance at the head of an immense army, with a banner flying before him, and a *Mubid* on his left hand. One of them addressed Sam, and reproached him thus:

> "Unfeeling mortal, hast thou from thy eyes
> Washed out all sense of shame? Dost thou believe
> That to have silvery tresses is a crime?
> If so, thy head is covered with white hair;
> And were not both spontaneous gifts from Heaven?
> Although the boy was hateful to thy sight,
> The grace of God has been bestowed upon him;
> And what is human tenderness and love
> To Heaven's protection? Thou to him wert cruel,
> But Heaven has blest him, shielding him from harm."

Sam screamed aloud in his sleep, and awoke greatly terrified. Without delay he went himself to Alberz, and ascended the mountain, and wept and prayed before the throne of the Almighty, saying:

> "If that forsaken child be truly mine,
> And not the progeny of Demon fell,
> O pity me! forgive the wicked deed,
> And to my eyes my injured son restore."

His prayer was accepted. The Simurgh, hearing the lamentations of Sam among his people, knew that he came in quest of his son, and thus said to Zal: "I have fed and protected thee like a kind nurse, and I have given thee the name of Dustan, like a father. Sam, the warrior, has just come upon the mountain in search of his child, and I must restore

thee to him, and we must part." Zal wept when he heard of this unexpected separation, and in strong terms expressed his gratitude to his benefactor; for the Wonderful Bird had not omitted to teach him the language of the country, and to cultivate his understanding, removed as they were to such a distance from the haunts of mankind. The Simurgh soothed him by assuring him that he was not going to abandon him to misfortune, but to increase his prosperity; and, as a striking proof of affection, gave him a feather from his own wing, with these instructions: "Whenever thou art involved in difficulty or danger, put this feather on the fire, and I will instantly appear to thee to ensure thy safety. Never cease to remember me.

"I have watched thee with fondness by day and by night,
And supplied all thy wants with a father's delight;
O forget not thy nurse — still be faithful to me —
And my heart will be ever devoted to thee."

Zal immediately replied in a strain of gratitude and admiration; and then the Simurgh conveyed him to Sam, and said to him: "Receive thy son — he is of wonderful promise, and will be worthy of the throne and the diadem."

The soul of Sam rejoiced to hear
Applause so sweet to a parent's ear;
And blessed them both in thought and word
The lovely boy, and the Wondrous Bird.

He also declared to Zal that he was ashamed of the crime of which he had been guilty, and that he would endeavor to obliterate the recollection of the past by treating him in future with the utmost respect and honor.

When Minuchihr heard from Zabul of these things, and of Sam's return, he was exceedingly pleased, and ordered his son, Nauder, with a splendid *Istakbal,*[1] to meet the father

1 This custom is derived from the earliest ages of Persia, and has been continued down to the present times with no abatement of its pomp or splendor. Mr. Morier thus speaks of the progress of the Embassy to Persia:

"An *Istakbal* composed of fifty horsemen of our Mehmandar's tribe

and son on their approach to the city. They were surrounded by warriors and great men, and Sam embraced the first moment to introduce Zal to the king.

> Zal humbly kissed the earth before the king,
> And from the hands of Minuchihr received
> A golden mace and helm. Then those who knew
> The stars and planetary signs were told
> To calculate the stripling's destiny;
> And all proclaimed him of exalted fortune,
> That he would be prodigious in his might,
> Outshining every warrior of the age.

Delighted with this information, Minuchihr, seated upon his throne, with Karun on one side and Sam on the other, presented Zal with Arabian horses, and armor, and gold, and splendid garments, and appointed Sam to the government of Kabul, Zabul, and Ind. Zal accompanied his father on his return; and when they arrived at Zabulistan, the most renowned instructors in every art and science were collected together to cultivate and enrich his young mind.

In the meantime Sam was commanded by the King to invade and subdue the Demon provinces of Karugsar and Mazinderan; and Zal was in consequence left by his father in charge of Zabulistan. The young nursling of the Simurgh is said to have performed the duties of sovereignty with admirable wisdom and discretion, during the absence of his father. He did not pass his time in idle exercises, but with zealous delight in the society of accomplished and learned men, for the purpose of becoming familiar with every species of knowledge and acquirement. The city of

met us about three miles from our encampment; they were succeeded as we advanced by an assemblage on foot, who threw a glass vessel filled with sweetmeats beneath the envoy's horse, a ceremony which we had before witnessed at Kauzeroon, and which we again understood to be an honor shared with the King and his sons alone. Then came two of the principal merchants of Shiraz, accompanied by a boy, the son of Mohammed Nebee Khan, the new governor of Bushere. They, however, incurred the envoy's displeasure by not dismounting from their horses, a form always observed in Persia by those of lower rank, when they met a superior. We were thus met by three *Istakbals* during the course of the day."

Zabul, however, as a constant residence, did not entirely satisfy him, and he wished to see more of the world; he therefore visited several other places, and proceeded as far as Kabul. Here he wooed and, after heroic adventures, won Rudabeh, daughter of the king Mihrab.

Mihrab consulted his astrologers, and was informed that the offspring of Zal and Rudabeh would be a hero of matchless strength and valor. Zal, on his return to Kabul, had an interview with Rudabeh, who welcomed him in the most rapturous terms:

> "Be thou forever blest, for I adore thee,
> And make the dust of thy fair feet my pillow."

In short, with the approbation of all parties the marriage at length took place.

As the time drew near that Rudabeh should become a mother, she suffered extremely from constant indisposition, and Zal was in the deepest distress on account of her precarious state.

> The cypress-leaf was withering; pale she lay,
> Unsoothed by rest or sleep, death seemed approaching.

At last Zal recollected the feather of the Simurgh, and followed the instructions which he had received, by placing it on the fire. In a moment darkness surrounded them, which was, however, immediately dispersed by the sudden appearance of the Simurgh. "Why," said the Simurgh, "do I see all this grief and sorrow? Why are the tear-drops in the warrior's eyes? A child will be born of mighty power, who will become the wonder of the world."

The Simurgh then gave some advice which was implicitly attended to, and the result was that Rudabeh was soon out of danger. Never was beheld so prodigious a child. The father and mother were equally amazed. They called the boy Rustem. On the first day he looked a year old, and he required the milk of ten nurses. A likeness of him was immediately worked in silk, representing him upon a horse, and armed like a warrior, which was sent to Sam, who was then

fighting in Mazinderan, and it made the old champion almost delirious with joy. At Kabul and Zabul there was nothing but feasting and rejoicing, as soon as the tidings were known, and thousands of *dinars* were given away in charity to the poor. When Rustem was five years of age he ate as much as a man, and some say that even in his third year he rode on horseback. In his eighth year he was as powerful as any hero of the time.

> In beauty of form and in vigor of limb,
> No mortal was ever seen equal to him.

Both Sam and Mihrab, though far distant from the scene of felicity, were equally anxious to proceed to Zabulistan to behold their wonderful grandson. Both set off, but Mihrab arrived first with great pomp, and a whole army for his suite, and went forth with Zal to meet Sam, and give him an honorable welcome. The boy Rustem was mounted on an elephant, wearing a splendid crown, and wanted to join them, but his father kindly prevented him undergoing the inconvenience of alighting. Zal and Mihrab dismounted as soon as Sam was seen at a distance, and performed the ceremonies of an affectionate reception. Sam was indeed amazed when he did see the boy, and showered blessings on his head.

Afterward Sam placed Mihrab on his right hand, and Zal on his left, and Rustem before him, and began to converse with his grandson, who thus manifested to him his martial disposition.

> "Thou art the champion of the world, and I
> The branch of that fair tree of which thou art
> The glorious root: to thee I am devoted,
> But ease and leisure have no charms for me;
> Nor music, nor the songs of festive joy.
> Mounted and armed, a helmet on my brow,
> A javelin in my grasp, I long to meet
> The foe, and cast his severed head before thee."

Then Sam made a royal feast, and every apartment in his palace was richly decorated, and resounded with mirth and

rejoicing. Mihrab was the merriest, and drank the most, and in his cups saw nothing but himself, so vain had he become from the countenance he had received. He kept saying:

"Now I feel no alarm about Sam or Zal-zer,
Nor the splendor and power of the great Minuchihr;
Whilst aided by Rustem, his sword, and his mace,
Not a cloud of misfortune can shadow my face.
All the laws of Zohak I will quickly restore,
And the world shall be fragrant and blest as before."

This exultation plainly betrayed the disposition of his race; and though Sam smiled at the extravagance of Mihrab, he looked up toward Heaven, and prayed that Rustem might not prove a tyrant, but be continually active in doing good, and humble before God.

Upon Sam departing, on his return to Karugsar and Mazinderan, Zal went with Rustem to Sistan, a province dependent on his government, and settled him there. The white elephant, belonging to Minuchihr, was kept at Sistan. One night Rustem was awakened out of his sleep by a great noise, and cries of distress. When starting up and inquiring the cause, he was told that the white elephant had got loose, and was trampling and crushing the people to death. In a moment he issued from his apartment, brandishing his mace; but was soon stopped by the servants, who were anxious to expostulate with him against venturing out in the darkness of night to encounter a ferocious elephant. Impatient at being thus interrupted he knocked down one of the watchmen, who fell dead at his feet, and the others running away, he broke the lock of the gate, and escaped. He immediately opposed himself to the enormous animal, which looked like a mountain, and kept roaring like the River Nil. Regarding him with a cautious and steady eye, he gave a loud shout, and fearlessly struck him a blow, with such strength and vigor, that the iron mace was bent almost double. The elephant trembled, and soon fell exhausted and lifeless in the dust. When it was communicated to Zal that Rustem had killed the animal with one blow he was amazed, and fer-

vently returned thanks to heaven. He called him to him, and kissed him, and said: "My darling boy, thou art indeed unequaled in valor and magnanimity."

Then it occurred to Zal that Rustem, after such an achievement, would be a proper person to take vengeance on the enemies of his grandfather Nariman, who was sent by Feridun with a large army against an enchanted fort situated upon the mountain Sipund, and who, whilst endeavoring to effect his object, was killed by a piece of rock thrown down from above by the besieged. The fort,[2] which was many miles high, enclosed beautiful lawns of the freshest verdure, and delightful gardens abounding with fruit and flowers; it was also full of treasure. Sam, on hearing of the fate of his father, was deeply afflicted, and in a short time proceeded against the fort himself; but he was surrounded by a trackless desert. He knew not what course to pursue; not a being was ever seen to enter or come out of the gates, and, after spending months and years in fruitless endeavors, he was compelled to retire from the appalling enterprise in despair. "Now," said Zal to Rustem, "the time is come, and the remedy is at hand; thou art yet unknown, and may easily accomplish our purpose." Rustem agreed to the proposed adventure, and, according to his father's advice, assumed the dress and character of a salt-merchant, prepared a caravan of camels, and secreted arms for himself and companions among the loads of salt. Everything being ready they set off, and it was not long before they reached the fort on the mountain Sipund. Salt being a precious article, and much wanted, as soon as the garrison knew that it was for sale, the gates were opened; and then was Rustem seen, together with his warriors, surrounded by men, women, and children, anxiously making their purchases, some giving clothes in exchange, some gold, and some silver, without fear or suspicion.

[2] The fort called Killah Suffeed lies about seventy-six miles northwest of the city of Shiraz. It is of an oblong form, and encloses a level space at the top of the mountain, which is covered with delightful verdure, and watered by numerous springs. The ascent is nearly three miles, and for

But when the night came on, and it was dark,
Rustem impatient drew his warriors forth,
And moved toward the mansion of the chief —
But not unheard. The unaccustomed noise,
Announcing the warlike menace and attack,
Awoke the Kotwal, who sprung up to meet
The peril threatened by the invading foe.
Rustem meanwhile uplifts his ponderous mace,
And cleaves his head, and scatters on the ground
The reeking brains. And now the garrison
Are on the alert, all hastening to the spot
Where battle rages; midst the deepened gloom
Flash sparkling swords, which show the crimson earth
Bright as the ruby.

Rustem continued fighting with the people of the fort all night, and just as morning dawned he discovered the chief and slew him. Those who survived then escaped, and not one of the inhabitants remained within the walls alive. Rustem's next object was to enter the governor's mansion. It was built of stone, and the gate, which was made of iron, he burst open with his battle-axe, and advancing onward he discovered a temple, constructed with infinite skill and science, beyond the power of mortal man, and which contained amazing wealth, in jewels and gold. All the warriors gathered for themselves as much treasure as they could carry away, and more than imagination can conceive; and Rustem wrote to Zal to know his further commands on the subject of the capture. Zal, overjoyed at the result of the enterprise, replied:

"Thou hast illumed the soul of Nariman,
Now in the blissful bowers of Paradise,
By punishing his foes with fire and sword."

He then recommended him to load all the camels with as much of the invaluable property as could be removed, and bring it away, and then burn and destroy the whole place,

the last five or six hundred yards the summit is so difficult of approach that the slightest opposition, if well directed, must render it impregnable.

leaving not a single vestige; and the command having been strictly complied with, Rustem retraced his steps to Zabulistan.

> On his return Zal pressed him to his heart,
> And paid him public honors. The fond mother
> Kissed and embraced her darling son, and all
> Uniting, showered their blessings on his head.

KAI-KAUS

When Kai-kaus[1] ascended the throne of his father the whole world was obedient to his will; but he soon began to deviate from the wise customs and rules which had been recommended as essential to his prosperity and happiness. He feasted and drank wine continually with his warriors and chiefs, so that in the midst of his luxurious enjoyments he looked upon himself as superior to every being upon the face of the earth, and thus astonished the people, high and low, by his extravagance and pride.

One day a Demon, disguised as a musician, waited upon the monarch, and playing sweetly on his harp, sung a song in praise of Mazinderan.

> And thus he warbled to the King —
> "Mazinderan is the bower of spring,
> My native home; the balmy air
> Diffuses health and fragrance there;
> So tempered is the genial glow,
> Nor heat nor cold we ever know;
> Tulips and hyacinths abound
> On every lawn; and all around
> Blooms like a garden in its prime,

[1] Kai-kaus, the second King of Persia of the dynasty called Kayanides. He succeeded Kai-kobad, about six hundred years B.C. According to Firdausi he was a foolish tyrannical prince. He appointed Rustem captain-general of the armies, to which the lieutenant-generalship and the administration of the State was annexed, under the title of "the champion of the world." He also gave him a *taj*, or crown of gold, which kings only were accustomed to wear, and granted him the privilege of giving audience seated on a throne of gold. It is said that Kai-kaus applied himself much to the study of astronomy, and that he founded two great observatories, the one at Babel, and the other on the Tigris.

Fostered by that delicious clime.
The bulbul sits on every spray,
And pours his soft melodious lay;
Each rural spot its sweets discloses,
Each streamlet is the dew of roses;
The damsels, idols of the heart,
Sustain a more bewitching part.
And mark me, that untraveled man
Who never saw Mazinderan,
And all the charms its bowers possess,
Has never tasted happiness!"

No sooner had Kai-kaus heard this description of the country of Mazinderan than he determined to lead an army thither, declaring to his warriors that the splendor and glory of his reign should exceed that of either Jemshid, Zohak, or Kai-kobad. The warriors, however, were alarmed at this precipitate resolution, thinking it certain destruction to make war against the Demons; but they had not courage or confidence enough to disclose their real sentiments. They only ventured to suggest that if his Majesty reflected a little on the subject, he might not ultimately consider the enterprise so advisable as he had at first imagined. But this produced no impression, and they then deemed it expedient to dispatch a messenger to Zal, to inform him of the wild notions which the Evil One had put into the head of Kai-kaus to effect his ruin, imploring Zal to allow no delay, otherwise the eminent services so lately performed by him and Rustem for the State would be rendered utterly useless and vain. Upon this summons, Zal immediately set off from Sistan to Iran; and having arrived at the royal court, he endeavored to dissuade the King from the contemplated expedition into Mazinderan.

"O, could I wash the darkness from thy mind,
And show thee all the perils that surround
This undertaking! Jemshid, high in power,
Whose diadem was brilliant as the sun,
Who ruled the demons — never in his pride
Dreamt of the conquest of Mazinderan!

Remember Feridun, he overthrew
Zohak — destroyed the tyrant, but he never
Thought of the conquest of Mazinderan!
This strange ambition never fired the souls
Of bygone monarchs — mighty Minuchihr,
Always victorious, boundless in his wealth,
Nor Zau, nor Nauder, nor even Kai-kobad,
With all their pomp, and all their grandeur, ever
Dreamt of the conquest of Mazinderan!
It is the place of demon-sorcerers,
And all enchanted. Swords are useless there,
No bribery nor wisdom can obtain
Possession of that charm-defended land,
Then throw not men and treasure to the winds;
Waste not the precious blood of warriors brave
In trying to subdue Mazinderan!"

Kai-kaus, however, was not to be diverted from his purpose; and with respect to what his predecessors had not done, he considered himself superior in might and influence to either Feridun, Jemshid, Minuchihr, or Kai-kobad, who had never aspired to the conquest of Mazinderan. He further observed that he had a bolder heart, a larger army, and a fuller treasury than any of them, and the whole world was under his sway —

And what are all these Demon-charms,
That they excite such dread alarms?
What is a Demon-host to me,
Their magic spells and sorcery?
One effort, and the field is won;
Then why should I the battle shun?
Be thou and Rustem (whilst afar
I wage the soul-appalling war)
The guardians of the kingdom; Heaven
To me hath its protection given;
And, when I reach the Demon's fort,
Their severed heads shall be my sport!

When Zal became convinced of the unalterable resolution of Kai-kaus, he ceased to oppose his views, and expressed

his readiness to comply with whatever commands he might receive for the safety of the State.

> May all thy actions prosper — may'st thou never
> Have cause to recollect my warning voice,
> With sorrow or repentance. Heaven protect thee!

Zal then took leave of the King and his warrior friends, and returned to Sistan, not without melancholy forebodings respecting the issue of the war against Mazinderan.

As soon as morning dawned the army was put in motion. The charge of the empire, and the keys of the treasury and jewel-chamber were left in the hands of Milad, with injunctions, however, not to draw a sword against any enemy that might spring up, without the consent and assistance of Zal and Rustem. When the army had arrived within the limits of Mazinderan, Kai-kaus ordered Giw to select two thousand of the bravest men, the boldest wielders of the battle-axe, and proceed rapidly toward the city. In his progress, according to the King's instructions, he burnt and destroyed everything of value, mercilessly slaying man, woman, and child. For the King said:

> "Kill all before thee, whether young or old,
> And turn their day to night; thus free the world
> From the magician's art."

Proceeding in his career of desolation and ruin, Giw came near to the city, and found it arrayed in all the splendor of heaven; every street was crowded with beautiful women, richly adorned, and young damsels with faces as bright as the moon. The treasure-chamber was full of gold and jewels, and the country abounded with cattle. Information of this discovery was immediately sent to Kai-kaus, who was delighted to find that Mazinderan was truly a blessed region, the very garden of beauty, where the cheeks of the women seemed to be tinted with the hue of the pomegranate-flower, by the gate-keeper of Paradise.

This invasion filled the heart of the King of Mazinderan with grief and alarm, and his first care was to call the gi-

gantic White Demon to his aid. Meanwhile Kai-kaus, full of the wildest anticipations of victory, was encamped on the plain near the city in splendid state, and preparing to commence the final overthrow of the enemy on the following day. In the night, however, a cloud came, and deep darkness like pitch overspread the earth, and tremendous hail-stones poured down upon the Persian host, throwing them into the greatest confusion. Thousands were destroyed, others fled, and were scattered abroad in the gloom. The morning dawned, but it brought no light to the eyes of Kai-kaus; and amidst the horrors he experienced, his treasury was captured, and the soldiers of his army either killed or made prisoners of war. Then did he bitterly lament that he had not followed the wise counsel of Zal. Seven days he was involved in this dreadful affliction, and on the eighth day he heard the roar of the White Demon, saying:

"O King, thou art the willow-tree, all barren,
With neither fruit, nor flower. What could induce
The dream of conquering Mazinderan?
Hadst thou no friend to warn thee of thy folly?
Hadst thou not heard of the White Demon's power —
Of him, who from the gorgeous vault of Heaven
Can charm the stars? From this mad enterprise
Others have wisely shrunk — and what hast thou
Accomplished by a more ambitious course?
Thy soldiers have slain many, dire destruction
And spoil have been their purpose — thy wild will
Has promptly been obeyed; but thou art now
Without an army, not one man remains
To lift a sword, or stand in thy defense;
Not one to hear thy groans and thy despair."

There were selected from the army twelve thousand of the Demon-warriors, to take charge of and hold in custody the Iranian captives, all the chiefs, as well as the soldiers, being secured with bonds, and only allowed food enough to keep them alive. Arzang, one of the Demon-leaders, having got possession of the wealth, the crown and jewels, belonging to Kai-kaus, was appointed to escort the captive King and

his troops, all of whom were deprived of sight, to the city of Mazinderan, where they were delivered into the hands of the monarch of that country. The White Demon, after thus putting an end to hostilities, returned to his own abode.

Kai-kaus, strictly guarded as he was, found an opportunity of sending an account of his blind and helpless condition to Zal, in which he lamented that he had not followed his advice, and urgently requested him, if he was not himself in confinement, to come to his assistance, and release him from captivity. When Zal heard the melancholy story, he gnawed the very skin of his body with vexation, and turning to Rustem, conferred with him in private.

> "The sword must be unsheathed, since Kai-kaus
> Is bound a captive in the dragon's den,
> And Rakush must be saddled for the field,
> And thou must bear the weight of this emprize;
> For I have lived two centuries, and old age
> Unfits me for the heavy toils of war.
> Should'st thou release the King, thy name will be
> Exalted o'er the earth. Then don thy mail,
> And gain immortal honor."

Rustem replied that it was a long journey to Mazinderan, and that the King had been six months on the road. Upon this Zal observed that there were two roads — the most tedious one was that which Kai-kaus had taken; but by the other, which was full of dangers and difficulty, and lions, and demons, and sorcery, he might reach Mazinderan in seven days, if he reached it at all.

On hearing these words Rustem assented, and chose the short road, observing:

> "Although it is not wise, they say,
> With willing feet to track the way
> To hell; though only men who've lost
> All love of life, by misery crossed,
> Would rush into the tiger's lair,
> And die, poor reckless victims, there;
> I gird my loins, whate'er may be,
> And trust in God for victory."

On the following day, resigning himself to the protection of Heaven, he put on his war attire, and with his favorite horse, Rakush, properly caparisoned, stood prepared for the journey. His mother, Rudabeh, took leave of him with great sorrow; and the young hero departed from Sistan, consoling himself and his friends, thus:

"O'er him who seeks the battle-field,
Nobly his prisoned King to free,
Heaven will extend its saving shield,
And crown his arms with victory."

THE SEVEN LABORS OF RUSTEM

First Stage.— He rapidly pursued his way, performing two days' journey in one, and soon came to a forest full of wild asses. Oppressed with hunger, he succeeded in securing one of them, which he roasted over a fire, lighted by sparks produced by striking the point of his spear, and kept in a blaze with dried grass and branches of trees. After regaling himself, and satisfying his hunger, he loosened the bridle of Rakush, and allowed him to graze; and choosing a safe place for repose during the night, and taking care to have his sword under his head, he went to sleep among the reeds of that wilderness. In a short space a fierce lion appeared, and attacked Rakush with great violence; but Rakush very speedily with his teeth and heels put an end to his furious assailant. Rustem, awakened by the confusion, and seeing the dead lion before him, said to his favorite companion:

"Ah! Rakush, why so thoughtless grown,
To fight a lion thus alone;
For had it been thy fate to bleed,
And not thy foe, my gallant steed!
How could thy master have conveyed
His helm, and battle-axe, and blade,
Kamund, and bow, and *buberyan,*
Unaided, to Mazinderan?
Why didst thou fail to give the alarm,
And save thyself from chance of harm,

By neighing loudly in my ear;
But though thy bold heart knows no fear,
From such unwise exploits refrain,
Nor try a lion's strength again."

Saying this, Rustem laid down to sleep, and did not awake till the morning dawned. As the sun rose, he remounted Rakush, and proceeded on his journey toward Mazinderan.

Second Stage.— After traveling rapidly for some time, he entered a desert, in which no water was to be found, and the sand was so burning hot that it seemed to be instinct with fire. Both horse and rider were oppressed with the most maddening thirst. Rustem alighted, and vainly wandered about in search of relief till, almost exhausted, he put up a prayer to Heaven for protection against the evils which surrounded him, engaged as he was in an enterprise for the release of Kai-kaus and the Persian army, then in the power of the demons. With pious earnestness he besought the Almighty to bless him in the great work; and whilst in a despairing mood he was lamenting his deplorable condition, his tongue and throat being parched with thirst, his body prostrate on the sand, under the influence of a raging sun, he saw a sheep pass by, which he hailed as the harbinger of good. Rising up and grasping his sword in his hand, he followed the animal, and came to a fountain of water, where he devoutly returned thanks to God for the blessing which had preserved his existence and prevented the wolves from feeding on his lifeless limbs. Refreshed by the cool water, he then looked out for something to allay his hunger, and killing a *gor*, he lighted a fire and roasted it and regaled upon its savory flesh, which he eagerly tore from the bones.

When the period of rest arrived Rustem addressed Rakush, and said to him angrily:

"Beware, my steed, of future strife.
Again thou must not risk thy life;
Encounter not with lion fell,
Nor demon still more terrible;
But should an enemy appear,
Ring loudly the warning in my ear."

After delivering these injunctions Rustem lay down to sleep, leaving Rakush unbridled, and at liberty to crop the herbage close by.

Third Stage.— At midnight a monstrous dragon-serpent issued from the forest; it was eighty yards in length, and so fierce that neither elephant, nor demon, nor lion ever ventured to pass by its lair. It came forth, and seeing the champion asleep, and a horse near him, the latter was the first object of attack. But Rakush retired toward his master, and neighed and beat the ground so furiously that Rustem soon awoke; looking around on every side, however, he saw nothing — the dragon had vanished, and he went to sleep again. Again the dragon burst out of the thick darkness, and again Rakush was at the pillow of his master, who rose up at the alarm: but anxiously trying to penetrate the dreary gloom, he saw nothing — all was a blank; and annoyed at this apparently vexatious conduct of his horse, he spoke sharply:

"Why thus again disturb my rest,
When sleep had softly soothed my breast?
I told thee, if thou chanced to see
Another dangerous enemy,
To sound the alarm; but not to keep
Depriving me of needful sleep;
When nothing meets the eye nor ear,
Nothing to cause a moment's fear!
But if again my rest is broke,
On thee shall fall the fatal stroke,
And I myself will drag this load
Of ponderous arms along the road;
Yes, I will go, a lonely man,
Without thee, to Mazinderan."

Rustem again went to sleep, and Rakush was resolved this time not to move a step from his side, for his heart was grieved and afflicted by the harsh words that had been addressed to him. The dragon again appeared, and the faithful horse almost tore up the earth with his heels, to rouse his sleeping master. Rustem again awoke, and sprang to

his feet, and was again angry; but fortunately at that moment sufficient light was providentially given for him to see the prodigious cause of alarm.

> Then swift he drew his sword, and closed in strife
> With that huge monster. Dreadful was the shock
> And perilous to Rustem; but when Rakush
> Perceived the contest, doubtful, furiously,
> With his keen teeth, he bit and tore away
> The dragon's scaly hide; whilst quick as thought
> The Champion severed off the ghastly head,
> And deluged all the plain with horrid blood.
> Amazed to see a form so hideous
> Breathless stretched out before him, he returned
> Thanks to the Omnipotent for his success,
> Saying —"Upheld by thy protecting arm,
> What is a lion's strength, a demon's rage,
> Or all the horrors of the burning desert,
> With not one drop to quench devouring thirst?
> Nothing, since power and might proceed from Thee."

Fourth Stage.— Rustem having resumed the saddle, continued his journey through an enchanted territory, and in the evening came to a beautifully green spot, refreshed by flowing rivulets, where he found, to his surprise, a ready-roasted deer, and some bread and salt. He alighted, and sat down near the enchanted provisions, which vanished at the sound of his voice, and presently a tambourine met his eyes, and a flask of wine. Taking up the instrument he played upon it, and chanted a ditty about his own wanderings, and the exploits which he most loved. He said that he had no pleasure in banquets, but only in the field fighting with heroes and crocodiles in war. The song happened to reach the ears of a sorceress, who, arrayed in all the charms of beauty, suddenly approached him, and sat down by his side. The champion put up a prayer of gratitude for having been supplied with food and wine, and music, in the desert of Mazinderan, and not knowing that the enchantress was a demon in disguise, he placed in her hands a cup of wine in the name of God; but at the mention of the Creator, the enchanted form was con-

verted into a black fiend. Seeing this, Rustem threw his *kamund,* and secured the demon; and, drawing his sword, at once cut the body in two!

Fifth Stage.—

> From thence proceeding onward, he approached
> A region destitute of light, a void
> Of utter darkness. Neither moon nor star
> Peep'd through the gloom; no choice of path remained,
> And therefore, throwing loose the rein, he gave
> Rakush the power to travel on, unguided.
> At length the darkness was dispersed, the earth
> Became a scene, joyous and light, and gay,
> Covered with waving corn — there Rustem paused
> And quitting his good steed among the grass,
> Laid himself gently down, and, wearied, slept;
> His shield beneath his head, his sword before him.

When the keeper of the forest saw the stranger and his horse he went to Rustem, then asleep, and struck his staff violently on the ground, and having thus awakened the hero, he asked him, devil that he was, why he had allowed his horse to feed upon the green corn-field. Angry at these words, Rustem, without uttering a syllable, seized hold of the keeper by the ears, and wrung them off. The mutilated wretch, gathering up his severed ears, hurried away, covered with blood, to his master, Aulad, and told him of the injury he had sustained from a man like a black demon, with a tiger-skin cuirass and an iron helmet; showing at the same time the bleeding witnesses of his sufferings. Upon being informed of this outrageous proceeding, Aulad, burning with wrath, summoned together his fighting men, and hastened, by the directions of the keeper, to the place where Rustem had been found asleep. The champion received the angry lord of the land, fully prepared, on horseback, and heard him demand his name, that he might not slay a worthless antagonist, and why he had torn off the ears of his forest-keeper! Rustem replied that the very sound of his name would make him shudder with horror. Aulad then ordered his troops to attack Rustem, and they rushed upon him with great fury; but

their leader was presently killed by the master-hand, and great numbers were also scattered lifeless over the plain. The survivors running away, Rustem's next object was to follow and secure, by his *kamund,* the person of Aulad, and with admirable address and ingenuity he succeeded in dismounting him and taking him alive. He then bound his hands, and said to him:

"If thou wilt speak the truth unmixed with lies,
Unmixed with false, prevaricating words,
And faithfully point out to me the caves
Of the White Demon and his warrior chiefs —
And where Kaus is prisoned — thy reward
Shall be the kingdom of Mazinderan;
For I, myself, will place thee on that throne.
But if thou play'st me false — thy worthless blood
Shall answer for the foul deception."
"Stay,
Be not in wrath," Aulad at once replied —
"Thy wish shall be fulfilled — and thou shalt know
Where King Kaus is prisoned — and, beside,
Where the White Demon reigns. Between two dark
And lofty mountains, in two hundred caves
Immeasurably deep, his people dwell.
Twelve hundred Demons keep the watch by night
Upon the mountain's brow; their chiefs, Pulad,
And Baid, and Sinja. Like a reed the hills
Tremble whenever the White Demon moves.
But dangerous is the way. A stony desert
Lies full before thee, which the nimble deer
Has never passed. Then a prodigious stream
Two *farsangs* wide obstructs thy path, whose banks
Are covered with a host of warrior-Demons,
Guarding the passage to Mazinderan;
And thou art but a single man — canst thou
O'ercome such fearful obstacles as these?"
At this the Champion smiled. "Show but the way,
And thou shalt see what one man can perform,
With power derived from God. Lead on, with speed,
To royal Kaus." With obedient haste
Aulad proceeded, Rustem following fast,

Mounted on Rakush. Neither dismal night
Nor joyous day they rested — on they went
Until at length they reached the fatal field,
Where Kaus was o'ercome. At midnight hour,
Whilst watching with attentive eye and ear,
A piercing clamor echoed all around,
And blazing fires were seen, and numerous lamps
Burnt bright on every side. Rustem inquired
What this might be. "It is Mazinderan,"
Aulad rejoined, "and the White Demon's chiefs
Are gathered there." Then Rustem to a tree
Bound his obedient guide — to keep him safe,
And to recruit his strength, lay down awhile
And soundly slept.
When morning dawned, he rose
And mounting Rakush, put his helmet on,
The tiger-skin defended his broad chest,
And sallying forth, he sought the Demon chief,
Arzang, and summoned him with such a roar
That stream and mountain shook. Arzang sprang up,
Hearing a human voice, and from his tent
Indignant issued — him the champion met,
And clutched his arms and ears, and from his body
Tore off the gory head, and cast it far
Amidst the shuddering Demons, who with fear
Shrunk back and fled, precipitate, lest they
Should likewise feel that dreadful punishment.

Sixth Stage.— After this achievement Rustem returned to the place where he had left Aulad, and, having released him, sat down under the tree and related what he had done. He then commanded his guide to show the way to the place where Kai-kaus was confined; and when the champion entered the city of Mazinderan, the neighing of Rakush was so loud that the sound distinctly reached the ears of the captive monarch. Kaus rejoiced, and said to his people: "I have heard the voice of Rakush, and my misfortunes are at an end"; but they thought he was either insane or telling them a dream. The actual appearance of Rustem, however, soon satisfied them. Gudarz, and Tus, and Bahram, and

Giw, and Gustahem were delighted to meet him, and the King embraced him with great warmth and affection, and heard from him with admiration the story of his wonderful progress and exploits. But Kaus and his warriors, under the influence and spells of the Demons, were still blind, and he cautioned Rustem particularly to conceal Rakush from the sight of the sorcerers, for if the White Demon should hear of the slaughter of Arzang, and the conqueror being at Mazinderan, he would immediately assemble an overpowering army of Demons, and the consequences might be terrible.

"But thou must storm the cavern of the Demons
And their gigantic chief — great need there is
For sword and battle-axe — and with the aid
Of Heaven, these miscreant sorcerers may fall
Victims to thy avenging might. The road
Is straight before thee — reach the Seven Mountains,
And there thou wilt discern the various groups
Which guard the awful passage. Farther on,
Within a deep and horrible recess,
Frowns the White Demon — conquer him — destroy
That fell magician, and restore to sight
Thy suffering King, and all his warrior train.
The wise in cures declare that the warm blood
From the White Demon's heart, dropped in the eye,
Removes all blindness — it is, then, my hope,
Favored by God, that thou wilt slay the fiend,
And save us from the misery we endure,
The misery of darkness without end."

Rustem accordingly, after having warned his friends and companions in arms to keep on the alert, prepared for the enterprise, and guided by Aulad, hurried on till he came to the Haft-koh, or Seven Mountains. There he found numerous companies of Demons; and coming to one of the caverns, saw it crowded with the same awful beings. And now consulting with Aulad, he was informed that the most advantageous time for attack would be when the sun became hot, for then all the Demons were accustomed to go to sleep, with the exception of a very small number who were appointed to

keep watch. He therefore waited till the sun rose high in the firmament; and as soon as he had bound Aulad to a tree, hand and foot, with the thongs of his *kamund,* drew his sword, and rushed among the prostrate Demons, dismembering and slaying all that fell in his way. Dreadful was the carnage, and those who survived fled in the wildest terror from the champion's fury.

Seventh Stage.— Rustem now hastened forward to encounter the White Demon.

Advancing to the cavern, he looked down
And saw a gloomy place, dismal as hell;
But not one cursed, impious sorcerer
Was visible in that infernal depth.
Awhile he stood — his falchion in his grasp,
And rubbed his eyes to sharpen his dim sight,
And then a mountain-form, covered with hair,
Filling up all the space, rose into view.
The monster was asleep, but presently
The daring shouts of Rustem broke his rest,
And brought him suddenly upon his feet,
When seizing a huge mill-stone, forth he came,
And thus accosted the intruding chief:
"Art thou so tired of life, that reckless thus
Thou dost invade the precincts of the Demons?
Tell me thy name, that I may not destroy
A nameless thing!" The champion stern replied,
"My name is Rustem — sent by Zal, my father,
Descended from the champion Sam Suwar,
To be revenged on thee — the King of Persia
Being now a prisoner in Mazinderan."
When the accursed Demon heard the name
Of Sam Suwar, he, like a serpent, writhed
In agony of spirit; terrified
At that announcement — then, recovering strength,
He forward sprang, and hurled the mill-stone huge
Against his adversary, who fell back
And disappointed the prodigious blow.
Black frowned the Demon, and through Rustem's heart
A wild sensation ran of dire alarm;
But, rousing up, his courage was revived,

And wielding furiously his beaming sword,
He pierced the Demon's thigh, and lopped the limb;
Then both together grappled, and the cavern
Shook with the contest — each, at times, prevailed;
The flesh of both was torn, and streaming blood
Crimsoned the earth. "If I survive this day,"
Said Rustem in his heart, in that dread strife,
"My life must be immortal." The White Demon,
With equal terror, muttered to himself:
"I now despair of life — sweet life; no more
Shall I be welcomed at Mazinderan."
And still they struggled hard — still sweat and blood
Poured down at every strain. Rustem, at last,
Gathering fresh power, vouchsafed by favoring Heaven,
And bringing all his mighty strength to bear,
Raised up the gasping Demon in his arms,
And with such fury dashed him to the ground,
That life no longer moved his monstrous frame.
Promptly he then tore out the reeking heart,
And crowds of demons simultaneous fell
As part of him, and stained the earth with gore;
Others who saw this signal overthrow
Trembled, and hurried from the scene of blood.
Then the great victor, issuing from that cave
With pious haste — took off his helm, and mail,
And royal girdle — and with water washed
His face and body — choosing a pure place
For prayer — to praise his Maker — Him who gave
The victory, the eternal source of good;
Without whose grace and blessing, what is man!
With it his armor is impregnable.

The champion having finished his prayer, resumed his war habiliments, and going to Aulad, released him from the tree, and gave into his charge the heart of the White Demon. He then pursued his journey back to Kaus at Mazinderan. On the way Aulad solicited some reward for the services he had performed, and Rustem again promised that he should be appointed governor of the country.

"But first the monarch of Mazinderan,
The Demon-king, must be subdued, and cast

Into the yawning cavern — and his legions
Of foul enchanters utterly destroyed."

Upon his arrival at Mazinderan, Rustem related to his sovereign all that he had accomplished, and especially that he had torn out and brought away the White Demon's heart, the blood of which was destined to restore Kai-kaus and his warriors to sight. Rustem was not long in applying the miraculous remedy, and the moment the blood touched their eyes the fearful blindness was perfectly cured.

The champion brought the Demon's heart,
And squeezed the blood from every part,
Which, dropped upon the injured sight,
Made all things visible and bright;
One moment broke that magic gloom,
Which seemed more dreadful than the tomb.

The monarch immediately ascended his throne surrounded by all his warriors, and seven days were spent in mutual congratulations and rejoicing. On the eighth day they all resumed the saddle, and proceeded to complete the destruction of the enemy. They set fire to the city, and burnt it to the ground, and committed such horrid carnage among the remaining magicians that streams of loathsome blood crimsoned all the place.

Kaus afterward sent Ferhad as an ambassador to the King of Mazinderan, suggesting to him the expediency of submission, and representing to him the terrible fall of Arzang, and of the White Demon with all his host, as a warning against resistance to the valor of Rustem. But when the King of Mazinderan heard from Ferhad the purpose of his embassy, he expressed great astonishment, and replied that he himself was superior in all respects to Kaus; that his empire was more extensive, and his warriors more numerous and brave. "Have I not," said he, "a hundred war-elephants, and Kaus not one? Wherever I move, conquest marks my way; why then should I fear the sovereign of Persia? Why should I submit to him?"

This haughty tone made a deep impression upon Ferhad,

who, returning quickly, told Kaus of the proud bearing and fancied power of the ruler of Mazinderan. Rustem was immediately sent for; and so indignant was he, on hearing the tidings, that "every hair on his body started up like a spear," and he proposed to go himself with a second dispatch. The King was too much pleased to refuse, and another letter was written more urgent than the first, threatening the enemy to hang up his severed head on the walls of his own fort if he persisted in his contumacy and scorn of the offer made.

As soon as Rustem had come within a short distance of the court of the King of Mazinderan, accounts reached his Majesty of the approach of another ambassador, when a deputation of warriors was sent to receive him. Rustem observing them, and being in sight of the hostile army, with a view to show his strength, tore up a large tree on the road by the roots, and dexterously wielded it in his hand like a spear. Tilting onward, he flung it down before the wondering enemy, and one of the chiefs then thought it incumbent upon him to display his own prowess. He advanced, and offered to grasp hands with Rustem: they met; but the grip of the champion was so excruciating that the sinews of his adversary cracked, and in agony he fell from his horse. Intelligence of this discomfiture was instantly conveyed to the King, who then summoned his most valiant and renowned chieftain, Kalahur, and directed him to go and punish, signally, the warrior who had thus presumed to triumph over one of his heroes. Accordingly Kalahur appeared, and boastingly stretched out his hand, which Rustem wrung with such grinding force that the very nails dropped off, and blood started from his body. This was enough, and Kalahur hastily returned to the King, and anxiously recommended him to submit to terms, as it would be in vain to oppose such invincible strength. The King was both grieved and angry at this situation of affairs, and invited the ambassador to his presence. After inquiring respecting Kaus and the Persian army, he said:

> "And thou art Rustem, clothed with mighty power,
> Who slaughtered the White Demon. and now comest

To crush the monarch of Mazinderan!"
"No!" said the champion, "I am but his servant,
And even unworthy of that noble station;
My master being a warrior, the most valiant
That ever graced the world since time began.
Nothing am I; but what doth he resemble!
What is a lion, elephant, or demon!
Engaged in fight, he is himself a host!"

The ambassador then tried to convince the King of the folly of resistance, and of his certain defeat if he continued to defy the power of Kaus and the bravery of Rustem; but the effort was fruitless, and both sides prepared for battle.

The engagement which ensued was obstinate and sanguinary, and after seven days of hard fighting, neither army was victorious, neither defeated. Afflicted at this want of success, Kaus groveled in the dust, and prayed fervently to the Almighty to give him the triumph. He addressed all his warriors, one by one, and urged them to increased exertions; and on the eighth day, when the battle was renewed, prodigies of valor were performed. Rustem singled out, and encountered the King of Mazinderan, and fiercely they fought together with sword and javelin; but suddenly, just as he was rushing on with overwhelming force, his adversary, by his magic art, transformed himself into a stony rock. Rustem and the Persian warriors were all amazement. The fight had been suspended for some time, when Kaus came forward to inquire the cause; and hearing with astonishment of the transformation, ordered his soldiers to drag the enchanted mass toward his own tent; but all the strength that could be applied was unequal to move so great a weight, till Rustem set himself to the task, and amidst the wondering army, lifted up the rock and conveyed it to the appointed place. He then addressed the work of sorcery, and said: "If thou dost not resume thy original shape, I will instantly break thee, flinty-rock as thou art, into atoms, and scatter thee in the dust." The magician-King was alarmed by this threat, and reappeared in his own form, and then Rustem, seizing his hand, brought him to Kaus, who, as a punish-

ment for his wickedness and atrocity, ordered him to be slain, and his body to be cut into a thousand pieces! The wealth of the country was immediately afterward secured; and at the recommendation of Rustem, Aulad was appointed governor of Mazinderan. After the usual thanksgivings and rejoicings on account of the victory, Kaus and his warriors returned to Persia, where splendid honors and rewards were bestowed on every soldier for his heroic services. Rustem having received the highest acknowledgments of his merit, took leave, and returned to his father Zal at Zabulistan.

Suddenly an ardent desire arose in the heart of Kaus to survey all the provinces and States of his empire. He wished to visit Turan, and Chin, and Mikran, and Berber, and Zirra. Having commenced his royal tour of inspection, he found the King of Berberistan in a state of rebellion, with his army prepared to dispute his authority. A severe battle was the consequence; but the refractory sovereign was soon compelled to retire, and the elders of the city came forward to sue for mercy and protection. After this triumph, Kaus turned toward the mountain Kaf, and visited various other countries, and in his progress became the guest of the son of Zal in Zabulistan, where he stayed a month, enjoying the pleasures of the festive board and the sports of the field.

The disaffection of the King of Hamaveran, in league with the King of Misser and Sham, and the still hostile King of Berberistan, soon, however, drew him from Nimruz, and quitting the principality of Rustem, his arms were promptly directed against his new enemy, who in the contest which ensued, made an obstinate resistance, but was at length overpowered, and obliged to ask for quarter. After the battle, Kaus was informed that the Shah had a daughter of great beauty, named Sudaveh, possessing a form as graceful as the tall cypress, musky ringlets, and all the charms of Heaven. From the description of this damsel he became enamored, and, through the medium of a messenger, immediately offered himself to be her husband. The father did not seem to be glad at this proposal, observing to the messenger that he had

but two things in life valuable to him, and those were his daughter and his property; one was his solace and delight, and the other his support; to be deprived of both would be death to him; still he could not gainsay the wishes of a King of such power, and his conqueror. He then sorrowfully communicated the overture to his child, who, however, readily consented; and in the course of a week, the bride was sent escorted by soldiers, and accompanied by a magnificent cavalcade, consisting of a thousand horses and mules, a thousand camels, and numerous female attendants. When Sudaveh descended from her litter, glowing with beauty, with her rich dark tresses flowing to her feet, and cheeks like the rose, Kaus regarded her with admiration and rapture; and so impatient was he to possess that lovely treasure, that the marriage-rites were performed according to the laws of the country without delay.

The Shah of Hamaveran, however, was not satisfied, and he continually plotted within himself how he might contrive to regain possession of Sudaveh, as well as be revenged upon the King. With this view he invited Kaus to be his guest for a while; but Sudaveh cautioned the King not to trust to the treachery which dictated the invitation, as she apprehended from it nothing but mischief and disaster. The warning, however, was of no avail, for Kaus accepted the proffered hospitality of his new father-in-law. He accordingly proceeded with his bride and his most famous warriors to the city, where he was received and entertained in the most sumptuous manner, seated on a gorgeous throne, and felt infinitely exhilarated with the magnificence and the hilarity by which he was surrounded. Seven days were passed in this glorious banqueting and delight; but on the succeeding night the sound of trumpets and the war-cry was heard. The intrusion of the soldiers changed the face of the scene; and the King, who had just been waited on, and pampered with such respect and devotion, was suddenly seized, together with his principal warriors, and carried off to a remote fortress, situated on a high mountain, where they were imprisoned, and guarded by a thousand valiant men. His tents

were plundered, and all his treasure taken away. At this event his wife was inconsolable and deaf to all entreaties from her father, declaring that she preferred death to separation from her husband; upon which she was conveyed to the same dungeon, to mingle groans with the captive King.

Alas! how false and fickle is the world,
Friendship nor pleasure, nor the ties of blood,
Can check the headlong course of human passions;
Treachery still laughs at kindred; who is safe
In this tumultuous sphere of strife and sorrow?

INVASION OF IRAN BY AFRASIYAB

The intelligence of Kaus's imprisonment was very soon spread through the world, and operated as a signal to all the inferior States to get possession of Iran. Afrasiyab was the most powerful aspirant to the throne; and gathering an immense army, he hurried from Turan, and made a rapid incursion into the country, which after three months he succeeded in conquering, scattering ruin and desolation wherever he came.

Some of those who escaped from the field bent their steps toward Zabulistan, by whom Rustem was informed of the misfortunes in which Kaus was involved; it therefore became necessary that he should again endeavor to effect the liberation of his sovereign; and accordingly, after assembling his troops from different quarters, the first thing he did was to dispatch a messenger to Hamaveran, with a letter, demanding the release of the prisoners; and in the event of a refusal, declaring the King should suffer the same fate as the White Demon and the magician-monarch of Mazinderan. Although this threat produced considerable alarm in the breast of the King of Hamaveran, he arrogantly replied that if Rustem wished to be placed in the same situation as Kaus, he was welcome to come as soon as he liked.

Upon hearing this defiance, Rustem left Zabulistan, and after an arduous journey by land and water, arrived at the confines of Hamaveran. The King of that country, roused by the noise and uproar, and bold aspect of the invading

army, drew up his own forces, and a battle ensued, but he was unequal to stand his ground before the overwhelming courage of Rustem. His troops fled in confusion, and then almost in despair he anxiously solicited assistance from the chiefs of Berber and Misser, which was immediately given. Thus three kings and their armies were opposed to the power and resources of one man. Their formidable array covered an immense space.

> Each proud his strongest force to bring,
> The eagle of valor flapped his wing.

But when the King of Hamaveran beheld the person of Rustem in all its pride and strength, and commanding power, he paused with apprehension and fear, and intrenched himself well behind his own troops. Rustem, on the contrary, was full of confidence.

> "What, though there be a hundred thousand men
> Pitched against one, what use is there in numbers
> When Heaven is on my side: with Heaven my friend,
> The foe will soon be mingled with the dust."

Having ordered the trumpets to sound, he rushed on the enemy, mounted on Rakush, and committed dreadful havoc among them.

> It would be difficult to tell
> How many heads, dissevered, fell,
> Fighting his dreadful way;
> On every side his falchion gleamed,
> Hot blood in every quarter streamed
> On that tremendous day.

The chief of Hamaveran and his legions were the first to shrink from the conflict; and then the King of Misser, ashamed of their cowardice, rapidly advanced toward the champion with the intention of punishing him for his temerity, but he had no sooner received one of Rustem's hard blows on his head than he turned to flight, and thus hoped to escape the fury of his antagonist. That fortune, however, was

denied him, for being instantly pursued, he was caught with the *kamund,* or noose, thrown round his loins, dragged from his horse, and safely delivered into the hands of Bahram, who bound him, and kept him by his side.

> Ring within ring the lengthening *kamund* flew,
> And from his steed the astonished monarch drew.

Having accomplished this signal capture, Rustem proceeded against the troops under the Shah of Berberistan, which, valorously aided as he was by Zuara, he soon vanquished and dispatched; and impelling Rakush impetuously forward upon the Shah himself, made him and forty of his principal chiefs prisoners of war. The King of Hamaveran, seeing the horrible carnage, and the defeat of all his expectations, speedily sent a messenger to Rustem, to solicit a suspension of the fight, offering to deliver up Kaus and all his warriors, and all the regal property and treasure which had been plundered from him. The troops of the three kingdoms also urgently prayed for quarter and protection, and Rustem readily agreed to the proffered conditions.

> "Kaus to liberty restore,
> With all his chiefs, I ask no more;
> For him alone I conquering came;
> Than him no other prize I claim."

THE RETURN OF KAI-KAUS

It was a joyous day when Kaus and his illustrious heroes were released from their fetters, and removed from the mountain-fortress in which they were confined. Rustem forthwith reseated him on his throne, and did not fail to collect for the public treasury all the valuables of the three States which had submitted to his power. The troops of Misser, Berberistan, and Hamaveran, having declared their allegiance to the Persian King, the accumulated numbers increased Kaus's army to upward of three hundred thousand men, horse and foot, and with this immense force he moved toward Iran. Before marching, however, he sent a message

to Afrasiyab, commanding him to quit the country he had so unjustly invaded, and recommending him to be contented with the territory of Turan.

"Hast thou forgotten Rustem's power,
When thou wert in that perilous hour
By him o'erthrown? Thy girdle broke,
Or thou hadst felt the conqueror's yoke.
Thy crowding warriors proved thy shield,
They saved and dragged thee from the field;
By them unrescued then, wouldst thou
Have lived to vaunt thy prowess now?"

This message was received with bitter feelings of resentment by Afrasiyab, who prepared his army for battle without delay, and promised to bestow his daughter in marriage and a kingdom upon the man who should succeed in taking Rustem alive. This proclamation was a powerful incitement: and when the engagement took place, mighty efforts were made for the reward; but those who aspired to deserve it were only the first to fall. Afrasiyab beholding the fall of so many of his chiefs, dashed forward to cope with the champion: but his bravery was unavailing; for, suffering sharply under the overwhelming attacks of Rustem, he was glad to effect his escape and retire from the field. In short, he rapidly retraced his steps to Turan, leaving Kaus in full possession of the kingdom.

With anguish stricken he regained his home,
After a wild and ignominious flight;
The world presenting nothing to his lips
But poison-beverage; all was death to him.

Kaus being again seated on the throne of Persia, he resumed the administration of affairs with admirable justice and liberality, and dispatched some of his most distinguished warriors to secure the welfare and prosperity of the States of Mervi, and Balkh, and Nishapur, and Hirat. At the same time he conferred on Rustem the title of Jahani Pahlvan, or, Champion of the World.

In safety now from foreign and domestic enemies, Kaus turned his attention to pursuits very different from war and conquest. He directed the Demons to construct two splendid palaces on the mountain Alberz, and separate mansions for the accommodation of his household, which he decorated in the most magnificent manner. All the buildings were beautifully arranged both for convenience and pleasure; and gold and silver and precious stones were used so lavishly, and the brilliancy produced by their combined effect was so great, that night and day appeared to be the same.

Iblis, ever active, observing the vanity and ambition of the King, was not long in taking advantage of the circumstance, and he soon persuaded the Demons to enter into his schemes. Accordingly one of them, disguised as a domestic servant, was instructed to present a nosegay to Kaus; and after respectfully kissing the ground, say to him:

"Thou art great as king can be,
Boundless in thy Majesty;
What is all this earth to thee,
All beneath the sky?
Peris, mortals, demons, hear
Thy commanding voice with fear;
Thou art lord of all things here,
But, thou canst not fly!

"That remains for thee; to know
Things above, as things below,
How the planets roll;
How the sun his light displays,
How the moon darts forth her rays;
How the nights succeed the days;
What the secret cause betrays,
And who directs the whole!"

This artful address of the Demon satisfied Kaus of the imperfection of his nature, and the enviable power which he had yet to obtain. To him, therefore, it became matter of deep concern, how he might be enabled to ascend the Heavens without wings, and for that purpose he consulted

his astrologers, who presently suggested a way in which his desires might be successfully accomplished.

They contrived to rob an eagle's nest of its young, which they reared with great care, supplying them well with invigorating food, till they grew large and strong. A framework of aloes-wood was then prepared; and at each of the four corners was fixed, perpendicularly, a javelin, surmounted on the point with flesh of a goat. At each corner again one of the eagles was bound, and in the middle Kaus was seated in great pomp with a goblet of wine before him. As soon as the eagles became hungry they endeavored to get at the goat's flesh upon the javelins, and by flapping their wings and flying upward, they quickly raised up the throne from the ground. Hunger still pressing them, and still being distant from their prey, they ascended higher and higher in the clouds, conveying the astonished King far beyond his own country; but after long and fruitless exertion their strength failed them, and unable to keep their way, the whole fabric came tumbling down from the sky, and fell upon a dreary solitude in the kingdom of Chin. There Kaus was left, a prey to hunger, alone, and in utter despair, until he was discovered by a band of Demons, whom his anxious ministers had sent in search of him.

Rustem, and Gudarz, and Tus, at length heard of what had befallen the King, and, with feelings of sorrow not unmixed with indignation, set off to his assistance. "Since I was born," said Gudarz, "never did I see such a man as Kaus. He seems to be entirely destitute of reason and understanding; always in distress and affliction. This is the third calamity in which he has wantonly involved himself. First at Mazinderan, then at Hamaveran, and now he is being punished for attempting to discover the secrets of the Heavens!" When they reached the wilderness into which Kaus had fallen, Gudarz repeated to him the same observations, candidly telling him that he was fitter for a mad-house than a throne, and exhorting him to be satisfied with his lot and be obedient to God, the creator of all things. The miserable King was softened to tears, acknowledged his folly;

and as soon as he was escorted back to his palace, he shut himself up, remaining forty days, unseen, prostrating himself in shame and repentance. After that he recovered his spirits, and resumed the administration of affairs with his former liberality, clemency, and justice, almost rivaling the glory of Feridun and Jemshid.

One day Rustem made a splendid feast; and whilst he and his brother warriors, Giw and Gudarz, and Tus, were quaffing their wine, it was determined upon to form a pretended hunting party, and repair to the sporting-grounds of Afrasiyab. The feast lasted seven days; and on the eighth, preparations were made for the march, an advance party being pushed on to reconnoiter the motions of the enemy. Afrasiyab was soon informed of what was going on, and flattered himself with the hopes of getting Rustem and his seven champions into his thrall, for which purpose he called together his wise men and warriors, and said to them: "You have only to secure these invaders, and Kaus will soon cease to be the sovereign of Persia." To accomplish this object, a Turanian army of thirty thousand veterans was assembled, and ordered to occupy all the positions and avenues in the vicinity of the sporting-grounds. An immense clamor, and thick clouds of dust, which darkened the skies, announced their approach; and when intelligence of their numbers was brought to Rustem, the undaunted champion smiled, and said to Garaz: "Fortune favors me; what cause is there to fear the King of Turan? his army does not exceed a hundred thousand men. Were I alone, with Rakush, with my armor, and battle-axe, I would not shrink from his legions. Have I not seven companions in arms, and is not one of them equal to five hundred Turanian heroes? Let Afrasiyab dare to cross the boundary-river, and the contest will presently convince him that he has only sought his own defeat." Promptly at a signal the cup-bearer produced goblets of the red wine of Zabul; and in one of them Rustem pledged his royal master with loyalty, and Tus and Zuara joined in the convivial and social demonstration of attachment to the King.

The champion, arrayed in his *buburiyan,* mounted Rakush,

and advanced toward the Turanian army. Afrasiyab, when he beheld him in all his terrible strength and vigor, was amazed and disheartened, accompanied, as he was, by Tus, and Gudarz, and Gurgin, and Giw, and Bahram, and Berzin, and Ferhad. The drums and trumpets of Rustem were now heard, and immediately the hostile forces engaged with dagger, sword, and javelin. Dreadful was the onset, and the fury with which the conflict was continued. In truth, so sanguinary and destructive was the battle that Afrasiyab exclaimed in grief and terror: "If this carnage lasts till the close of day, not a man of my army will remain alive. Have I not one warrior endued with sufficient bravery to oppose and subdue this mighty Rustem? What! not one fit to be rewarded with a diadem, with my own throne and kingdom, which I will freely give to the victor!" Pilsum heard the promise, and was ambitious of earning the reward; but fate decreed it otherwise. His prodigious efforts were of no avail. Alkus was equally unsuccessful, though the bravest of the brave among the Turanian warriors. Encountering Rustem, his brain was pierced by a javelin wielded by the Persian hero, and he fell dead from his saddle. This signal achievement astonished and terrified the Turanians, who, however, made a further despairing effort against the champion and his seven conquering companions, but with no better result than before, and nothing remained to them excepting destruction or flight. Choosing the latter they wheeled round, and endeavored to escape from the sanguinary fate that awaited them.

Seeing this precipitate movement of the enemy, Rustem impelled Rakush forward in pursuit, addressing his favorite horse with fondness and enthusiasm:

> "My valued friend — put forth thy speed,
> This is a time of pressing need;
> Bear me away amidst the strife,
> That I may take that despot's life;
> And with my mace and javelin, flood
> This dusty plain with foeman's blood."

Excited by his master's cry,
The war-horse bounded o'er the plain,
So swiftly that he seemed to fly,
Snorting with pride, and tossing high
His streaming mane.

And soon he reached that despot's side,
"Now is the time!" the Champion cried,
"This is the hour to victory given,"
And flung his noose — which bound the King
Fast for a moment in its ring;
But soon, alas! the bond was riven.

Haply the Tartar-monarch slipped away,
Not doomed to suffer on that bloody day;
And freed from thrall, he hurrying led
His legions 'cross the boundary-stream,
Leaving his countless heaps of dead
To rot beneath the solar beam.

Onward he rushed with heart opprest,
And broken fortunes; he had quaffed
Bright pleasure's cup — but now, unblest,
Poison was mingled with the draught!

The booty in horses, treasure, armor, pavilions, and tents, was immense; and when the whole was secured, Rustem and his companions fell back to the sporting-grounds already mentioned, from whence he informed Kai-kaus by letter of the victory that had been gained. After remaining two weeks there, resting from the toils of war and enjoying the pleasures of hunting, the party returned home to pay their respects to the Persian King:

And this is life! Thus conquest and defeat
Vary the lights and shades of human scenes,
And human thought. Whilst some, immersed in pleasure,
Enjoy the sweets, others again endure
The miseries of the world. Hope is deceived
In this frail dwelling; certainty and safety

Are only dreams which mock the credulous mind;
Time sweeps o'er all things; why then should the wise
Mourn o'er events which roll resistless on,
And set at naught all mortal opposition?

[Here follows the story of Sohrab, Rustem's son, who is slain in battle by his father. The tale has become so celebrated in the beautiful verse of Matthew Arnold's "Sohrab and Rustem" that it is not reprinted here. When we take up the poem again Rustem is still the hero, but the King has been succeeded by his grandson Kai-khosrau.]

AKWAN DIW

And now we come to Akwan Diw,
Whom Rustem next in combat slew.

One day as Kai-khosrau was sitting in his beautiful garden, abounding in roses and the balmy luxuriance of spring, surrounded by his warriors, and enjoying the pleasures of the banquet with music and singing, a peasant approached, and informed him of a most mysterious apparition. A wild ass, he said, had come in from the neighboring forest; it had at least the external appearance of a wild ass, but possessed such supernatural strength, that it had rushed among the horses in the royal stables with the ferocity of a lion or a demon, doing extensive injury, and in fact appeared to be an evil spirit! Kai-khosrau felt assured that it was something more than it seemed to be, and looked round among his warriors to know what should be done. It was soon found that Rustem was the only person capable of giving effectual assistance in this emergency, and accordingly a message was forwarded to request his services. The champion instantly complied, and it was not long before he occupied himself upon the important enterprise. Guided by the peasant, he proceeded in the first place toward the spot where the mysterious animal had been seen; but it was not till the fourth day of his search that he fell in with him, and then, being anxious to secure him alive, and send him as a trophy to Kai-khosrau, he threw his *kamund;* but it

was in vain: the wild ass in a moment vanished out of sight! From this circumstance Rustem observed, "This can be no other than Akwan Diw, and my weapon must now be either dagger or sword." The next time the wild ass appeared he pursued him with his drawn sword; but on lifting it up to strike, nothing was to be seen. He tried again, when he came near him, both spear and arrow: still the animal vanished, disappointing his blow; and thus three days and nights he continued fighting, as it were against a shadow. Wearied at length with his exertions, he dismounted, and leading Rakush to a green spot near a limpid fountain or rivulet of spring water, allowed him to graze, and then went to sleep. Akwan Diw seeing from a distance that Rustem had fallen asleep, rushed toward him like a whirlwind, and rapidly digging up the ground on every side of him, took up the plot of ground and the champion together, placed them upon his head, and walked away with them. Rustem being awakened with the motion, he was thus addressed by the giant-demon:

"Warrior! now no longer free!
Tell me what thy wish may be;
Shall I plunge thee in the sea,
Or leave thee on the mountain drear,
None to give thee succor, near?
Tell thy wish to me!"

Rustem, thus deplorably in the power of the demon, began to consider what was best to be done, and recollecting that it was customary with that supernatural race to act by the rule of contraries, in opposition to an expressed desire, said in reply, for he knew that if he was thrown into the sea there would be a good chance of escape:

"Oh, plunge me not in the roaring sea,
The maw of a fish is no home for me;
But cast me forth on the mountain; there
Are the lion's haunt and the tiger's lair;
And for them I shall be a morsel of food,
They will eat my flesh and drink my blood;
But my bones will be left, to show the place

Where this form was devoured by the feline race;
Yes, something will then remain of me,
Whilst nothing escapes from the roaring sea!"

Akwan Diw having heard this particular desire of Rustem, determined at once to thwart him, and for this purpose he raised him up with his hands, and flung him from his lofty position headlong into the deep and roaring ocean. Down he fell, and a crocodile speedily darted upon him with the eager intention of devouring him alive; but Rustem drew his sword with alacrity, and severed the monster's head from his body. Another came, and was put to death in the same manner, and the water was crimsoned with blood. At last he succeeded in swimming safely on shore, and instantly returned thanks to Heaven for the signal protection he had experienced.

Breasting the wave, with fearless skill
He used his glittering brand;
And glorious and triumphant still,
He quickly reached the strand.

He then moved toward the fountain where he had left Rakush; but, to his great alarm and vexation his matchless horse was not there. He wandered about for some time, and in the end found him among a herd of horses belonging to Afrasiyab. Having first caught him, and resumed his seat in the saddle, he resolved upon capturing and driving away the whole herd, and conveying them to Kai-khosrau. He was carrying into effect this resolution when the noise awoke the keepers specially employed by Afrasiyab, and they, indignant at this outrageous proceeding, called together a strong party to pursue the aggressor. When they had nearly reached him, he turned boldly round, and said aloud: "I am Rustem, the descendant of Sam. I have conquered Afrasiyab in battle, and after that dost thou presume to oppose me?" Hearing this, the keepers of the Tartar stud instantly turned their backs, and ran away.

It so happened that at this period Afrasiyab paid his annual visit to his nursery of horses, and on his coming to the meadows in which they were kept, neither horses nor keepers

were to be seen. In a short time, however, he was informed by those who had returned from the pursuit that Rustem was the person who had carried off the herd, and upon hearing of this outrage he proceeded with his troops at once to attack him. Impatient at the indignity, he approached Rustem with great fury, but was presently compelled to fly to save his life, and thus allow his herd of favorite steeds, together with four elephants, to be placed in the possession of Kai-khosrau. Rustem then returned to the meadows and the fountain near the habitation of Akwan Diw; and there he again met the demon, who thus accosted him:

"What! art thou then aroused from death's dark sleep?
Hast thou escaped the monsters of the deep?
And dost thou seek upon the dusty plain
To struggle with a demon's will again?
Of flint, or brass, or iron is thy form?
Or canst thou, like the demons, raise the dreadful battle storm?"

Rustem, hearing this taunt from the tongue of Akwan Diw, prepared for fight, and threw his *kamund* with such precision and force, that the demon was entangled in it, and then he struck him such a mighty blow with his sword, that it severed the head from the body. The severed head of the unclean monster he transmitted as a trophy to Kai-khosrau, by whom it was regarded with amazement, on account of its hideous expression and its vast size. After this extraordinary feat, Rustem paid his respects to the King, and was received as usual with distinguished honor and affection; and having enjoyed the magnificent hospitality of the court for some time, he returned to Zabulistan, accompanied part of the way by Kai-khosrau himself and a crowd of valiant warriors, ever anxious to acknowledge his superior worth and prodigious strength.

THE STORY OF BYZUN AND MANIJEH [1]

One day the people of Arman petitioned Kai-khosrau to remove from them a grievous calamity. The country they

[1] Manijeh was the daughter of Afrasiyab.

inhabited was overrun with herds of wild boars, which not only destroyed the produce of their fields, but the fruit and flowers in their orchards and gardens, and so extreme was the ferocity of the animals that it was dangerous to go abroad; they therefore solicited protection from this disastrous visitation, and hoped for relief. The King was at the time enjoying himself amidst his warriors at a banquet, drinking wine, and listening to music and the songs of bewitching damsels.

> The glance of beauty, and the charm
> Of heavenly sounds, so soft and thrilling,
> And ruby wine, must ever warm
> The heart, with love and rapture filling.
> Can aught more sweet, more genial prove,
> Than melting music, wine, and love?

The moment he was made acquainted with the grievances endured by the Armanians, he referred the matter to the consideration of his counselors and nobles, in order that a remedy might be immediately applied. Byzun, when he heard what was required, and had learned the disposition of the King, rose up at once with all the enthusiasm of youth, and offered to undertake the extermination of the wild boars himself. But Giw objected to so great a hazard, for he was too young, he said; a hero of greater experience being necessary for such an arduous enterprise. Byzun, however, was not to be rejected on this account, and observed, that though young, he was mature in judgment and discretion, and he relied on the liberal decision of the King, who at length permitted him to go, but he was to be accompanied by the veteran warrior Girgin. Accordingly Byzun and Girgin set off on the perilous expedition; and after a journey of several days arrived at the place situated between Iran and Turan, where the wild boars were the most destructive. In a short time a great number were hunted down and killed, and Byzun, utterly to destroy the sustenance of the depredators, set fire to the forest, and reduced the whole of the cultivation to ashes. His exertions were, in short, entirely successful, and the country

was thus freed from the visitation which had occasioned so much distress and ruin. To give incontestable proof of this exploit, he cut off the heads of all the wild boars, and took out the tusks, to send to Kai-khosrau. When Girgin had witnessed the intrepidity and boldness of Byzun, and found him determined to send the evidence of his bravery to Kai-khosrau, he became envious of the youth's success, and anticipated by comparison the ruin of his own name and the gratification of his foes. He therefore attempted to dissuade him from sending the trophies to the King, and having failed, he resolved upon getting him out of the way. To effect this purpose he worked upon the feelings and the passions of Byzun with consummate art, and, whilst his victim was warm with wine, praised him beyond all the warriors of the age. He then told him he had heard that at no great distance from them there was a beautiful place, a garden of perpetual spring, which was visited every season by Manijeh, the lovely daughter of Afrasiyab.

"It is a spot beyond imagination
Delightful to the heart, where roses bloom,
And sparkling fountains murmur — where the earth
Is rich with many-colored flowers; and musk
Floats on the gentle breezes, hyacinths
And lilies add their perfume — golden fruits
Weigh down the branches of the lofty trees,
The glittering pheasant moves in stately pomp,
The *bulbul* warbles from the cypress-bough,
And love-inspiring damsels may be seen
O'er hill and dale, their lips all winning smiles,
Their cheeks like roses — in their sleepy eyes
Delicious languor dwelling. Over them
Presides the daughter of Afrasiyab,
The beautiful Manijeh; should we go
('Tis but a little distance), and encamp
Among the lovely groups — in that retreat
Which blooms like Paradise — we may secure
A bevy of fair virgins for the King!"

Byzun was excited by this description; and impatient to

realize what it promised, repaired without delay, accompanied by Girgin, to the romantic retirement of the princess. They approached so close to the summer-tent in which she dwelt that she had a full view of Byzun, and immediately becoming deeply enamored of his person dispatched a confidential domestic, her nurse, to inquire who he was, and from whence he came.

"Go, and beneath that cypress-tree,
Where now he sits so gracefully,
Ask him his name, that radiant moon,
And he may grant another boon!
Perchance he may to me impart
The secret wishes of his heart!
Tell him he must, and further say,
That I have lived here many a day;
That every year, whilst spring discloses
The fragrant breath of budding roses,
I pass my time in rural pleasure;
But never — never such a treasure,
A mortal of such perfect mold,
Did these admiring eyes behold!
Never, since it has been my lot
To dwell in this sequestered spot,
A youth by nature so designed
To soothe a love-lorn damsel's mind!
His wondrous looks my bosom thrill —
Can Saiawush be living still?"

The nurse communicated faithfully the message of Manijeh, and Byzun's countenance glowed with delight when he heard it. "Tell thy fair mistress," he said in reply, "that I am not Saiawush, but the son of Giw. I came from Iran, with the express permission of the King, to exterminate a terrible and destructive herd of wild boars in this neighborhood; and I have cut off their heads, and torn out their tusks to be sent to Kai-khosrau, that the King and his warriors may fully appreciate the exploit I have performed. But having heard afterward of thy mistress's beauty and attractions, home and my father were forgotten, and I have preferred

following my own desires by coming hither. If thou wilt therefore forward my views; if thou wilt become my friend by introducing me to thy mistress, who is possessed of such matchless charms, these precious gems are thine and this coronet of gold. Perhaps the daughter of Afrasiyab may be induced to listen to my suit." The nurse was not long in making known the sentiments of the stranger, and Manijeh was equally prompt in expressing her consent. The message was full of ardor and affection.

"O gallant youth, no farther roam,
This summer-tent shall be thy home;
Then will the clouds of grief depart
From this enamored, anxious heart.
For thee I live — thou art the light
Which makes my future fortune bright.
Should arrows pour like showers of rain
Upon my head —'twould be in vain;
Nothing can ever injure me,
Blessed with thy love — possessed of thee!"

Byzun therefore proceeded unobserved to the tent of the princess, who on meeting and receiving him pressed him to her bosom; and taking off his Kayani girdle, that he might be more at his ease, asked him to sit down and relate the particulars of his enterprise among the wild boars of the forest. Having done so, he added that he had left Girgin behind him.

"Enraptured, and impatient to survey
Thy charms, I brook'd no pause upon the way."

He was immediately perfumed with musk and rose-water, and refreshments of every kind were set before him; musicians played their sweetest airs, and dark-eyed damsels waited upon him. The walls of the tent were gorgeously adorned with amber, and gold, and rubies; and the sparkling old wine was drunk out of crystal goblets. The feast of joy lasted three nights and three days, Byzun and Manijeh enjoying the precious moments with unspeakable rapture. Overcome with

wine and the felicity of the scene, he at length sunk into repose, and on the fourth day came the time of departure; but the princess, unable to relinquish the society of her lover, ordered a narcotic draught to be administered to him, and whilst he continued in a state of slumber and insensibility he was conveyed secretly and in disguise into Turan. He was taken even to the palace of Afrasiyab, unknown to all but to the emissaries and domestics of the princess, and there he awoke from the trance into which he had been thrown, and found himself clasped in the arms of his idol. Considering, on coming to his senses, that he had been betrayed by some witchery, he made an attempt to get out of the seclusion: above all, he was apprehensive of a fatal termination to the adventure; but Manijeh's blandishments induced him to remain, and for some time he was contented to be immersed in continual enjoyment — such pleasure as arises from the social banquet and the attractions of a fascinating woman.

"Grieve not, my love — be not so sad,
'Tis now the season to be glad;
There is a time for war and strife,
A time to soothe the ills of life.
Drink of the cup which yields delight,
The ruby glitters in thy sight;
Steep not thy heart in fruitless care,
But in the wine-flask sparkling there."

At length, however, the love of the princess for a Persian youth was discovered, and the keepers and guards of the palace were in the greatest terror, expecting the most signal punishment for their neglect or treachery. Dreadful indeed was the rage of the King when he was first told the tidings; he trembled like a reed in the wind, and the color fled from his cheeks. Groaning, he exclaimed:

"A daughter, even from a royal stock,
Is ever a misfortune — hast thou one?
The grave will be thy fittest son-in-law!
Rejoice not in the wisdom of a daughter;
Who ever finds a daughter good and virtuous?

Who ever looks on woman-kind for aught
Save wickedness and folly? Hence how few
Ever enjoy the bliss of Paradise:
Such the sad destiny of erring woman!"

Afrasiyab consulted the nobles of his household upon the measures to be pursued on this occasion, and Gersiwaz was in consequence deputed to secure Byzun, and put him to death. The guilty retreat was first surrounded by troops, and then Gersiwaz entered the private apartments, and with surprise and indignation saw Byzun in all his glory, Manijeh at his side, his lips stained with wine, his face full of mirth and gladness, and encircled by the damsels of the *shubistan*. He accosted him in severe terms, and was promptly answered by Byzun, who, drawing his sword, gave his name and family, and declared that if any violence or insult were offered, he would slay every man that came before him with hostile intentions. Gersiwaz, on hearing this, thought it prudent to change his plan, and conduct him to Afrasiyab, and he was permitted to do so on the promise of pardon for the alleged offense. When brought before Afrasiyab, he was assailed with further opprobrium, and called a dog and a wicked remorseless demon.

"Thou caitiff wretch, of monstrous birth,
Allied to hell, and not of earth!"

But he thus answered the King:

"Listen awhile, if justice be thy aim,
And thou wilt find me guiltless. I was sent
From Persia to destroy herds of wild boars,
Which laid the country waste. That labor done,
I lost my way, and weary with the toil,
Weary with wandering in a wildering maze,
Haply reposed beneath a shady cypress;
Thither a Peri came, and whilst I slept,
Lifted me from the ground, and quick as thought
Conveyed me to a summer-tent, where dwelt
A princess of incomparable beauty.
From thence, by hands unknown, I was removed,

Still slumbering in a litter — still unconscious;
And when I woke, I found myself reclining
In a retired pavilion of thy palace,
Attended by that soul-entrancing beauty!
My heart was filled with sorrow, and I shed
Showers of vain tears, and desolate I sate,
Thinking of Persia, with no power to fly
From my imprisonment, though soft and kind,
Being the victim of a sorcerer's art.
Yes, I am guiltless, and Manijeh too,
Both by some magic influence pursued,
And led away against our will or choice!"

Afrasiyab listened to this speech with distrust, and hesitated not to charge him with falsehood and cowardice. Byzun's indignation was aroused by this insulting accusation; and he said to him aloud, "Cowardice, what! cowardice! I have encountered the tusks of the formidable wild boar and the claws of the raging lion. I have met the bravest in battle with sword and arrow; and if it be thy desire to witness the strength of my arm, give me but a horse and a battle-axe, and marshal twice five hundred Turanians against me, and not a man of them shall survive the contest. If this be not thy pleasure, do thy worst, but remember my blood will be avenged. Thou knowest the power of Rustem!" The mention of Rustem's name renewed all the deep feelings of resentment and animosity in the mind of Afrasiyab, who, resolved upon the immediate execution of his purpose, commanded Gersiwaz to bind the youth, and put an end to his life on the gallows-tree. The good old man Piran-wisah happened to be passing by the place to which Byzun had just been conveyed to suffer death; and seeing a great concourse of people, and a lofty *dar* erected, from which hung a noose, he inquired for whom it was intended. Gersiwaz heard the question, and replied that it was for a Persian, an enemy of Turan, a son of Giw, and related to Rustem. Piran straightway rode up to the youth, who was standing in deep affliction, almost naked, and with his hands bound behind his back, and he said to him:

"Why didst thou quit thy country, why come hither,
Why choose the road to an untimely grave?"

Upon this Byzun told him his whole story, and the treachery of Girgin. Piran wept at the recital, and remembering the circumstances under which he had encountered Giw, and how he had been himself delivered from death by the interposition of Ferangis, he requested the execution to be stayed until he had seen the King, which was accordingly done. The King received him with honor, praised his wisdom and prudence, and conjecturing from his manner that something was heavy at his heart, expressed his readiness to grant any favor which he might have come to solicit. Piran said: "Then, my only desire is this: do not put Byzun to death; do not repeat the tragedy of Saiawush, and again consign Turan and Iran to all the horrors of war and desolation. Remember how I warned thee against taking the life of that young prince; but malignant and evil advisers exerted their influence, were triumphant, and brought upon thee and thy kingdom the vengeance of Kaus, of Rustem, and all the warriors of the Persian Empire. The swords now sleeping in their scabbards are ready to flash forth again, for assuredly if the blood of Byzun be spilt the land will be depopulated by fire and sword. The honor of a King is sacred; when that is lost, all is lost." But Afrasiyab replied: "I fear not the thousands that can be brought against me. Byzun has committed an offense which can never be pardoned; it covers me with shame, and I shall be universally despised if I suffer him to live. Death were better for me than life in disgrace. He must die." "That is not necessary," rejoined Piran, "let him be imprisoned in a deep cavern; he will never be heard of more, and then thou canst not be accused of having shed his blood." After some deliberation, Afrasiyab altered his determination, and commanded Gersiwaz to bind the youth with chains from head to foot, and hang him within a deep pit with his head downward, that he might never see sun or moon again; and he sentenced Manijeh to share the same fate: and to make their death more

sure, he ordered the enormous fragment of rock which Akwan Diw had dragged out of the ocean and flung upon the plain of Tartary, to be placed over the mouth of the pit. In respect to Byzun, Gersiwaz did as he was commanded; but the lamentations in the *shubistan* were so loud and distressing upon Manijeh being sentenced to the same punishment, that the tyrant was induced to change her doom, allowing her to dwell near the pit, but forbidding, by proclamation, any one going to her or supplying her with food. Gersiwaz conducted her to the place; and stripping her of her rich garments and jewels, left her bareheaded and barefoot, weeping torrents of tears.

> He left her — the unhappy maid;
> Her head upon the earth was laid,
> In bitterness of grief, and lone,
> Beside that dreadful demon-stone.

There happened, however, to be a fissure in the huge rock that covered the mouth of the pit, which allowed of Byzun's voice being heard, and bread and water were let down to him, so that they had the melancholy satisfaction of hearing each other's woes.

The story now relates to Girgin, who finding after several days that Byzun had not returned, began to repent of his treachery; but what is the advantage of such repentance? it is like the smoke that rises from a conflagration.

> When flames have done their worst, thick clouds arise
> Of lurid smoke, which useless mount the skies.

He sought everywhere for him; went to the romantic retreat where the daughter of Afrasiyab resided; but the place was deserted, nothing was to be seen, and nothing to be heard. At length he saw Byzun's horse astray, and securing him with his *kamund,* thought it useless to remain in Turan, and therefore proceeded in sorrow back to Iran. Giw, finding that his son had not returned with him from Arman, was frantic with grief; he tore his garments and his hair, and threw ashes over his head; and seeing the horse his son had

ridden, caressed it in the fondest manner, demanding from Girgin a full account of what he knew of his fate. "O Heaven forbid," said he, "that my son should have fallen into the power of the merciless demons!" Girgin could not safely confess the truth, and therefore told a falsehood, in the hope of escaping from the consequences of his own guilt. "When we arrived at Arman," said he, "we entered a large forest, and cutting down the trees, set them on fire. We then attacked the wild boars, which were found in vast numbers; and as soon as they were all destroyed, left the place on our return. Sporting all the way, we fell in with an elk, of a most beautiful and wonderful form. It was like the Simurgh; it had hoofs of steel, and the head and ears and tail of a horse. It was strong as a lion and fleet as the wind, and came fiercely before us, yet seemed to be a thing of air. Byzun threw his *kamund* over him; and when entangled in the noose, the animal became furious and sprung away, dragging Byzun after him. Presently the prospect was enveloped in smoke, the earth looked like the ocean, and Byzun and the phantom-elk disappeared. I wandered about in search of my companion, but found him not: his horse only remained. My heart was rent with anguish, for it seemed to me that the furious elk must have been the White Demon." But Giw was not to be deceived by this fabricated tale; on the contrary, he felt convinced that treachery had been at work, and in his rage seized Girgin by the beard, dragged him to and fro, and inflicted on him two hundred strokes with a scourge. The unhappy wretch, from the wounds he had received, fell senseless on the ground. Giw then hastened to Kai-khosrau to inform him of his misfortune; and though the first resolve was to put the traitor to death, the King was contented to load him with chains and cast him into prison. The astrologers being now consulted, pronounced that Byzun was still living, and Giw was consoled and cheered by the promptitude with which the King dispatched troops in every quarter in search of his son.

"Weep no longer, warrior bold,
Thou shalt soon thy son behold.

In this Cup, this mirror bright,
All that's dark is brought to light;
All above and under ground,
All that's lost is quickly found."
Thus spake the monarch, and held up
Before his view that wondrous Cup
Which first to Jemshid's eyes revealed
All that was in the world concealed.
And first before him lay exposed
All that the seven climes enclosed,
Whether in ocean or amid
The stars the secret things were hid,
Whether in rock or cavern placed,
In that bright Cup were clearly traced.
And now his eye Karugsar surveys,
The Cup the province wide displays.
He sees within that dismal cave
Byzun the good, the bold, the brave;
And sitting on that demon-stone
Lovely Manijeh sad and lone.
And now he smiles and looks on Giw,
And cries: "My prophecy was true.
Thy Byzun lives; no longer grieve,
I see him there, my words believe;
And though bound fast in fetters, he
Shall soon regain his liberty."

Kai-khosrau, thinking the services of Rustem requisite on this occasion, dispatched Giw with an invitation to him, explaining the circumstance of Byzun's capture. Rustem had made up his mind to continue in peace and tranquillity at his Zabul principality, and not to be withdrawn again from its comforts by any emergency; but the reported situation of his near relative altered his purpose, and he hesitated not to give his best aid to restore him to freedom. Giw rejoiced at this, and both repaired without delay to the royal residence, where Khosrau gratified the champion with the most cordial welcome, placing him on a throne before him. The King asked him what force he would require, and he replied that he did not require any army; he preferred going in disguise as a merchant. Accordingly the necessary materials were prepared; a

thousand camels were laden with jewels and brocades, and other merchandise, and a thousand warriors were habited like camel-drivers. Girgin had prayed to be released from his bonds, and by the intercession of Rustem was allowed to be of the party; but his children were kept in prison as hostages and security for his honorable conduct. When the champion, with his *kafila,* arrived within the territory of the enemy, and approached the spot where Byzun was imprisoned, a loud clamor arose that a caravan of merchandise had come from Iran, such as was never seen before. The tidings having reached the ear of Manijeh, she went immediately to Rustem, and inquired whether the imprisonment of Byjun was yet known at the Persian court? Rustem replied in anger: "I am a merchant employed in traffic, what can I know of such things? Go away, I have no acquaintance with either the King or his warriors." This answer overwhelmed Manijeh with disappointment and grief, and she wept bitterly. Her tears began to soften the heart of Rustem, and he said to her in a soothing voice: "I am not an inhabitant of the city in which the court is held, and on that account I know nothing of these matters; but tell me the cause of thy grief." Manijeh sighed deeply, and endeavored to avoid giving him any reply, which increased the curiosity of the champion; but she at length complied. She told him who she was, the daughter of Afrasiyab, the story of her love, and the misfortunes of Byzun, and pointed out to him the pit in which he was imprisoned and bound down with heavy chains.

"For the sake of him has been my fall
From royal state, and bower, and hall,
And hence this pale and haggard face,
This saffron hue thy eye may trace,
Where bud of rose was wont to bloom,
But withered now and gone;
And I must sit in sorrow's gloom
Unsuccored and alone."

Rustem asked with deep interest if any food could be conveyed to him, and she said that she had been accustomed to

supply him with bread and water through a fissure in the huge stone which covered the mouth of the pit. Upon receiving this welcome information, Rustem brought a roasted fowl, and enclosing in it his own seal-ring, gave it to Manijeh to take to Byzun. The poor captive, on receiving it, inquired by whom such a blessing could have been sent, and when she informed him that it had been given to her by the chief of a caravan from Iran, who had manifested great anxiety about him, his smiles spoke the joyous feelings of his heart, for the name of Rustem was engraved on the ring. Manijeh was surprised to see him smile, considering his melancholy situation, and could not imagine the cause. "If thou wilt keep my secret," said he, "I will tell thee the cause." "What!" she replied, "have I not devoted my heart and soul to thee? — have I not sacrificed everything for thy love, and is my fidelity now to be suspected?

"Can I be faithless, then, to thee,
The choice of this fond heart of mine;
Why sought I bonds, when I was free,
But to be thine — forever thine?"

"True, true! then hear me: the chief of the caravan is Rustem, who has undoubtedly come to release me from this dreadful pit. Go to him, and concert with him the manner in which my deliverance may be soonest effected." Manijeh accordingly went and communicated with the champion; and it was agreed between them that she should light a large fire to guide him on his way. He was prompt as well as valiant, and repaired in the middle of the following night, accompanied by seven of his warriors, directed by the blaze, to the place where Byzun was confined. The neighborhood was infested by demons with long nails, and long hair on their bodies like the hair of a goat, and horny feet, and with heads like dogs, and the chief of them was the son of Akwan Diw. The father having been slain by Rustem, the son nourished the hope of revenge, and perpetually longed for an opportunity of meeting him in battle. Well knowing that the champion was engaged in the enterprise to liberate Byzun,

he commanded his demons to give him intelligence of his approach. His height was tremendous, his face was black, his mouth yawned like a cavern, his eyes were fountains of blood, his teeth like those of a wild boar, and the hair on his body like needles. The monster advanced, and reproaching Rustem disdainfully for having slain Akwan Diw, and many other warriors in the Turanian interest, pulled up a tree by the roots and challenged him to combat. The struggle began, but the Demon frequently escaped the fury of the champion by vanishing into air. At length Rustem struck a fortunate blow, which cut the body of his towering adversary in two. His path being now free from interruption, he sped onward, and presently beheld the prodigious demon-stone which covered the mouth of the pit, in which Byzun was imprisoned.

> And praying to the Almighty to infuse
> Strength through his limbs, he raised it up, and flung
> The ponderous mass of rock upon the plain,
> Which shuddered to receive that magic load!

The mouth of the cavern being thus exposed, Rustem applied himself to the extrication of Byzun from his miserable condition, and letting down his *kamund,* he soon had the pleasure of drawing up the unfortunate captive, whom he embraced with great affection; and instantly stripped off the chains with which he was bound. After mutual congratulations had been exchanged, Rustem proposed that Byzun and Manijeh should go immediately to Iran, whilst he and his companions in arms attacked the palace of Afrasiyab; but though wasted as he was by long suffering, Byzun could not on any consideration consent to avoid the perils of the intended assault, and determined, at all hazards, to accompany his deliverer.

> "Full well I know thy superhuman power
> Needs no assistance from an arm like mine;
> But grateful as I am for this great service,
> I can not leave thee now, and shrink from peril,
> That would be baseness which I could not bear."

It was on the same night that Rustem and Byzun, and seven of his warriors, proceeded against that part of the palace in which the tyrant slept. They first put to death the watchman, and also killed a great number of the guard, and a loud voice presently resounded in the chamber of the King: "Awake from thy slumbers, Afrasiyab, Byzun has been freed from his chains." Rustem now entered the royal palace, and openly declaring his name, exclaimed: "I am come, Afrasiyab, to destroy thee, and Byzun is also here to do thee service for thy cruelty to him." The death-note awoke the trembling Afrasiyab, and he rose up, and fled in dismay. Rustem and his companions rushed into the inner apartments, and captured all the blooming damsels of the *shubistan,* and all the jewels and golden ornaments which fell in their way. The moon-faced beauties were sent to Zabul; but the jewels and other valuable property were reserved for the King.

In the morning Afrasiyab hastily collected together his troops and marched against Rustem, who, with Byzun and his thousand warriors, met him on the plain prepared for battle. The champion challenged any one who would come forward to single combat; but though frequently repeated, no attention was paid to the call. At length Rustem said to Afrasiyab: "Art thou not ashamed to avoid a contest with so inferior a force, a hundred thousand against one thousand? We two, and our armies, have often met, and dost thou now shrink from the fight?" The reproach had its effect,

> For the tyrant at once, and his heroes, began
> Their attack like the demons of Mazinderan.

But the valor and the bravery of Rustem were so eminently shown, that he overthrew thousands of the enemy.

> In the tempest of battle, disdaining all fear,
> With his *kamund,* and *khanjer,* his *garz,* and *shamshir,*
> How he bound, stabbed, and crushed, and dissevered the foe,
> So mighty his arm, and so fatal his blow.

And so dreadful was the carnage, that Afrasiyab, unable to

resist his victorious career, was compelled to seek safety in flight.

> The field was red with blood, the Tartar banners
> Cast on the ground, and when, with grief, he saw
> The face of Fortune turned, his cohorts slain,
> He hurried back, and sought Turan again.

Rustem having obtained another triumph, returned to Iran with the spoils of his conquest, and was again honored with the smiles and rewards of his sovereign. Manijeh was not forgotten; she, too, received a present worthy of the virtue and fidelity she had displayed, and of the magnanimity of her spirit; and the happy conclusion of the enterprise was celebrated with festivity and rejoicing.

BARZU, AND HIS CONFLICT WITH RUSTEM

Afrasiyab after his defeat pursued his way in despair toward Chin and Ma-chin, and on the road happened to fall in with a man of huge and terrific stature. Amazed at the sight of so extraordinary a being, he asked him who and what he was. "I am a villager," replied the stranger. "And thy father?" "I do not know my father. My mother has never mentioned his name, and my birth is wrapped in mystery." Afrasiyab then addressed him as follows: "It is my misfortune to have a bitter and invincible enemy, who has plunged me into the greatest distress. If he could be subdued, there would be no impediment to my conquest of Iran; and I feel assured that thou, apparently endued with such prodigious strength, hast the power to master him. His name is Rustem." "What!" rejoined Barzu, "is all this concern and affliction about one man — about one man only?" "Yes," answered Afrasiyab; "but that one man is equal to a hundred strong men. Upon him neither sword, nor mace, nor javelin has any effect. In battle he is like a mountain of steel." At this Barzu exclaimed in gamesome mood: "A mountain of steel! I can reduce to dust a hundred mountains of steel! What is a mountain of steel to me!" Afrasiyab rejoiced to find such con-

fidence in the stranger, and instantly promised him his own daughter in marriage, and the monarchy of Chin and Ma-chin, if he succeeded in destroying Rustem. Barzu replied:

"Thou art but a coward slave,
Thus a stranger's aid to crave.
And thy soldiers, what are they?
Heartless on the battle-day.
Thou, the prince of such a host!
What, alas! hast thou to boast?
Art thou not ashamed to wear
The regal crown that glitters there?
And dost thou not disgrace the throne
Thus to be awed, and crushed by one;
By one, whate'er his name or might,
Thus to be put to shameful flight!"

Afrasiyab felt keenly the reproaches which he heard; but, nevertheless, solicited the assistance of Barzu, who declared that he would soon overpower Rustem, and place the empire of Iran under the dominion of the Tartar King. He would, he said, overflow the land of Persia with blood, and take possession of the throne! The despot was intoxicated with delight, and expecting his most sanguine wishes would be realized, made him the costliest presents, consisting of gold and jewels, and horses, and elephants, so that the besotted stranger thought himself the greatest personage in all the world. But his mother, when she heard these things, implored him to be cautious:

"My son, these presents, though so rich and rare,
Will be thy winding-sheet; beware, beware!
They'll drive to madness thy poor giddy brain,
And thou wilt never be restored again.
Never; for wert thou bravest of the brave,
They only lead to an untimely grave.
Then give them back, nor such a doom provoke,
Beware of Rustem's host-destroying stroke.
Has he not conquered demons! — and, alone,
Afrasiyab's best warriors overthrown!

And canst thou equal them? — Alas! the day
That thy sweet life should thus be thrown away."

Barzu, however, was too much dazzled by the presents he had received, and too vain of his own personal strength, to attend to his mother's advice. "Certainly," said he, "the disposal of our lives is in the hands of the Almighty, and as certain it is that my strength is superior to that of Rustem. Would it not then be cowardly to decline the contest with him?" The mother still continued to dissuade him from the enterprise, and assured him that Rustem was above all mankind distinguished for the art, and skill, and dexterity, with which he attacked his enemy, and defended himself; and that there was no chance of his being overcome by a man entirely ignorant of the science of fighting; but Barzu remained unmoved: yet he told the King what his mother had said; and Afrasiyab, in consequence, deemed it proper to appoint two celebrated masters to instruct him in the use of the bow, the sword, and the javelin, and also in wrestling and throwing the noose. Every day, clothed in armor, he tried his skill and strength with the warriors, and after ten days he was sufficiently accomplished to overthrow eighteen of them at one time. Proud of the progress he had made, he told the King that he would seize and bind eighteen of his stoutest and most experienced teachers, and bring them before him, if he wished, when all the assembly exclaimed: "No doubt he is fully equal to the task;

"He does not seem of human birth, but wears
The aspect of the Evil One; and looks
Like Alberz mountain, clad in folds of mail;
Unwearied in the fight he conquers all."

Afrasiyab's satisfaction was increased by this testimony to the merit of Barzu, and heaped upon him further tokens of his good-will and munificence. The vain, newly made warrior was all exultation and delight, and said impatiently:

"Delays are ever dangerous — let us meet
The foe betimes, this Rustem and the King,
Kai-khosrau. If we linger in a cause

Demanding instant action, prompt appliance,
And rapid execution, we are lost.
Advance, and I will soon lop off the heads
Of this belauded champion and his King,
And cast them, with the Persian crown and throne
Trophies of glory, at thy royal feet;
So that Turan alone shall rule the world."

Speedily ten thousand experienced horsemen were selected and placed under the command of Barzu; and Human and Barman were appointed to accompany him; Afrasiyab himself intending to follow with the reserve.

When the intelligence of this new expedition reached the court of Kai-khosrau, he was astonished, and could not conceive how, after so signal a defeat and overthrow, Afrasiyab had the means of collecting another army, and boldly invading his kingdom. To oppose this invasion, however, he ordered Tus and Friburz, with twelve thousand horsemen, and marched after them himself with a large army. As soon as Tus fell in with the enemy the battle commenced, and lasted, with great carnage, a whole day and night, and in the end Barzu was victorious. The warriors of the Persian force fled, and left Tus and Friburz alone on the field, where they were encountered by the conqueror, taken prisoners, and bound, and placed in the charge of Human. The tidings of the result of this conflict were received with as much rejoicing by Afrasiyab, as with sorrow and consternation by Kai-khosrau. And now the emergency, on the Persian side, demanded the assistance of Rustem, whose indignation was roused, and who determined on revenge for the insult that had been given. He took with him Gustahem, the brother of Tus, and at midnight thought he had come to the tent of Barzu, but it proved to be the pavilion of Afrasiyab, who was seen seated on his throne, with Barzu on his right hand, and Piran-wisah on his left, and Tus and Friburz standing in chains before them. The King said to the captive warriors: "To-morrow you shall both be put to death in the manner I slew Saiawush." He then retired. Meanwhile Rustem returned thanks to Heaven that his friends were still alive,

and requesting Gustahem to follow cautiously, he waited awhile for a fit opportunity, till the watchman was off his guard, and then killing him, he and Gustahem took up and conveyed the two prisoners to a short distance, where they knocked off their chains, and then conducted them back to Kai-khosrau.

When Afrasiyab arose from sleep, he found his warriors in close and earnest conversation, and was told that a champion from Persia had come and killed the watchman, and carried off the prisoners. Piran exclaimed: "Then assuredly that champion is Rustem, and no other." Afrasiyab writhed with anger and mortification at this intelligence, and sending for Barzu, dispatched his army to attack the enemy, and challenge Rustem to single combat. Rustem was with the Persian troops, and, answering the summons, said: "Young man, if thou art calling for Rustem, behold I come in his place to lay thee prostrate on the earth." "Ah!" rejoined Barzu, "and why this threat? It is true I am but of tender years, whilst thou art aged and experienced. But if thou art fire, I am water, and able to quench thy flames." Saying this he wielded his bow, and fixed the arrow in its notch, and commenced the strife. Rustem also engaged with bow and arrows; and then they each had recourse to their maces, which from repeated strokes were soon bent as crooked as their bows, and they were themselves nearly exhausted. Their next encounter was by wrestling, and dreadful were the wrenches and grasps they received from each other. Barzu finding no advantage from this struggle, raised his mace, and struck Rustem such a prodigious blow on the head, that the champion thought a whole mountain had fallen upon him. One arm was disabled, but though the wound was desperate Rustem had the address to conceal its effects, and Barzu wondered that he had made apparently so little impression on his antagonist. "Thou art," said he, "a surprising warrior, and seemingly invulnerable. Had I struck such a blow on a mountain it would have been broken into a thousand fragments, and yet it makes no impression upon thee. Heaven forbid!" he continued to himself, "that I should ever re-

ceive so bewildering a stroke upon my own head!" Rustem having successfully concealed the anguish of his wound, artfully observed that it would be better to finish the combat on the following day, to which Barzu readily agreed, and then they both parted.

Barzu declared to Afrasiyab that his extraordinary vigor and strength had been of no account, for both his antagonist and his horse appeared to be composed of materials as hard as flint. Every blow was without effect; and "Heaven only knows," added he, "what may be the result of to-morrow's conflict." On the other hand Rustem showed his lacerated arm to Khosrau, and said: "I have escaped from him; but who else is there now to meet him, and finish the struggle? Feramurz, my son, can not fulfil my promise with Barzu, as he, alas! is fighting in Hindustan. Let me, however, call him hither, and in the meanwhile, on some pretext or other, delay the engagement." The King, in great sorrow and affliction, sanctioned his departure, and then said to his warriors: "I will fight this Barzu myself to-morrow"; but Gudarz would not consent to it, saying: "As long as we live, the King must not be exposed to such hazard. Giw and Byzun, and the other chiefs, must first successfully encounter the enemy."

When Rustem reached his tent he told his brother Zuara to get ready a litter, that he might proceed to Sistan for the purpose of obtaining a remedy for his wound from the Simurgh. Pain and grief kept him awake all night, and he prayed incessantly to the Supreme Being. In the morning early, Zuara brought him intelligence of the welcome arrival of Feramurz, which gladdened his heart; and as the youth had undergone great fatigue on his long journey, Rustem requested him to repose awhile, and he himself, freed from anxiety, also sought relief in a sound sleep.

A few hours afterward both armies were again drawn up, and Barzu, like a mad elephant, full of confidence and pride, rode forward to resume the combat; whilst Rustem gave instructions to Feramurz how he was to act. He attired him in his own armor, supplied him with his own weapons, and

mounted him on Rakush, and told him to represent himself to Barzu as the warrior who had engaged him the day before. Accordingly, Feramurz entered the middle space, clothed in his father's mail, raised his bow, ready bent, and shot an arrow at Barzu, crying: "Behold thy adversary! I am the man come to try thy strength again. Advance!" To this Barzu replied: "Why this hilarity, and great flow of spirits? Art thou reckless of thy life?" "In the eyes of warriors," said Feramurz, "the field of fight is the mansion of pleasure. After I yesterday parted from thee I drank wine with my companions, and the impression of delight still remains on my heart.

"Wine exhilarates the soul,
Makes the eye with pleasure roll;
Lightens up the darkest mien,
Fills with joy the dullest scene;
Hence it is I meet thee now
With a smile upon my brow."

Barzu, however, thought that the voice and action of his adversary were not the same as he had heard and seen the preceding day, although there was no difference in the armor or the horse, and therefore he said: "Perhaps the cavalier whom I encountered yesterday is wounded or dead, that thou hast mounted his charger, and attired thyself in his mail." "Indeed," rejoined Feramurz, "perhaps thou hast lost thy wits; I am certainly the person who engaged thee yesterday, and almost extinguished thee; and with God's favor thou shalt be a dead man to-day." "What is thy name?" "My name is Rustem, descended from a race of warriors, and my pleasure consists in contending with the lions of battle, and shedding the blood of heroes." Thus saying, Feramurz rushed on his adversary, struck him several blows with his battle-axe, and drawing his noose from the saddle-strap with the quickness of lightning, secured his prize. He might have put an end to his existence in a moment, but preferred taking him alive, and showing him as a captive. Afrasiyab seeing the perilous condition of Barzu, came up with his whole army to his rescue; but Kai-khosrau was equally on the alert, ac-

companied by Rustem, who, advancing to the support of Feramurz, threw another noose round the neck of the already-captured Barzu, to prevent the possibility of his escape. Both armies now engaged, and the Turanians made many desperate efforts to recover their gigantic leader, but all their maneuvers were fruitless. The struggle continued fiercely, and with great slaughter, till it was dark, and then ceased; the two kings returned back to the respective positions they had taken up before the conflict took place. The Turanians were in the deepest grief for the loss of Barzu; and Piran-wisah having recommended an immediate retreat across the Jihun, Afrasiyab followed his counsel, and precipitately quitted Persia with all his troops.

Kai-khosrau ordered a grand banquet on the occasion of the victory; and when Barzu was brought before him, he commanded his immediate execution; but Rustem, seeing that he was very young, and thinking that he had not yet been corrupted and debased by the savage example of the Turanians, requested that he might be spared, and given to him to send into Sistan; and his request was promptly complied with.

When the mother of Barzu, whose name was Shah-ru, heard that her son was a prisoner, she wept bitterly, and hastened to Iran, and from thence to Sistan. There happened to be in Rustem's employ a singing-girl,[1] an old acquaintance of hers, to whom she was much attached, and to whom she made large presents, calling her by the most endearing epithets, in order that she might be brought to serve her in the important matter she had in contemplation. Her object was soon explained, and the preliminaries at once adjusted, and by the hands of this singing-girl she secretly sent some food to Barzu, in which she concealed a ring, to apprise him of her being near him. On finding the ring, he asked who had supplied him with the food, and her answer was: "A woman recently arrived from Ma-chin." This was to him delightful intelligence, and he could not help exclaiming, "That woman is my mother; I am

[1] Theocritus introduces a Greek singing girl in "Idyllium," xv., at the festival of Adonis. In the "Arabian Nights," the Caliph is represented at his feasts surrounded by troops of the most beautiful females playing on various instruments.

grateful for thy services, but another time bring me, if thou canst, a large file, that I may be able to free myself from these chains." The singing-girl promised her assistance; and having told Shah-ru what her son required, conveyed to him a file, and resolved to accompany him in his flight. Barzu then requested that three fleet horses might be provided and kept ready under the walls, at a short distance; and this being also done, in the night, he and his mother, and the singing-girl, effected their escape, and pursued their course toward Turan.

It so happened that Rustem was at this time in progress between Iran and Sisan, hunting for his own pleasure the elk or wild ass, and he accidentally fell in with the refugees, who made an attempt to avoid him, but, unable to effect their purpose, thought proper to oppose him with all their might, and a sharp contest ensued. Both parties becoming fatigued, they rested awhile, when Rustem asked Barzu how he had obtained his liberty. "The Almighty freed me from the bondage I endured." "And who are these two women?" "One of them," replied Barzu, "is my mother, and that is a singing-girl of thy own house." Rustem went aside, and called for breakfast, and thinking in his own mind that it would be expedient to poison Barzu, mixed up a deleterious substance in some food, and sent it to him to eat. He was just going to take it, when his mother cried, "My son, beware!" and he drew his hand from the dish. But the singing-girl did eat part of it, and died on the spot. Upon witnessing this appalling scene, Barzu sprang forward with indignation, and reproached Rustem for his treachery in the severest terms.

"Old man! hast thou mid warrior-chiefs a place,
And dost thou practise that which brings disgrace?
Hast thou no fear of a degraded name,
No fear of lasting obloquy and shame?
O, thou canst have no hope in God, when thou
Stand'st thus defiled — dishonored, false, as now;
Unfair, perfidious, art thou too, in strife,
By any pretext thou wouldst take my life!"

He then in a menacing attitude exclaimed: "If thou art a man, rise and fight!" Rustem felt ashamed on being thus

detected, and rose up frowning in scorn. They met, brandishing their battle-axes, and looking as black as the clouds of night. They then dismounted to wrestle, and fastening the bridles, each to his own girdle, furiously grasped each other's loins and limbs, straining and struggling for the mastery. Whilst they were thus engaged, their horses betrayed equal animosity, and attacked each other with great violence. Rakush bit and kicked Barzu's steed so severely that he strove to gallop away, dragging his master, who was at the same time under the excruciating grip of Rustem. "O, release me for a moment till I am disentangled from my horse," exclaimed Barzu; but Rustem heeding him not, now pressed him down beneath him, and was preparing to give him the finishing blow by cutting off his head, when the mother, seeing the fatal moment approach, shrieked, and cried out, "Forbear, Rustem! this youth is the son of Sohrab, and thy own grandchild! Forbear, and bring not on thyself the devouring anguish which followed the death of his unhappy father.

> "Think of Sohrab! take not the precious life
> Of sire and son — unnatural is the strife;
> Restrain, for mercy's sake, that furious mood,
> And pause before thou shedd'st a kinsman's blood."

"Ah!" rejoined Rustem, "can that be true?" upon which Shah-ru showed him Sohrab's brilliant finger-ring, and he was satisfied. He then pressed Barzu warmly and affectionately to his breast, and kissed his head and eyes, and took him along with him to Sistan, where he placed him in a station of honor, and introduced him to his great-grandfather Zal, who received and caressed him with becoming tenderness and regard.

GUSHTASP, AND THE FAITH OF ZERDUSHT

> I've said preceding sovereigns worshiped God,
> By whom their crowns were given to protect
> The people from oppressors; Him they served,
> Acknowledging His goodness — for to Him,
> The pure, unchangeable, the Holy One!
> They owed their greatness and their earthly power.
> But after times produced idolatry,

And Pagan faith, and then His name was lost
In adoration of created things.

Gushtasp had by his wife Kitabun, the daughter of the King of Rum, two sons named Isfendiyar and Bashutan, who were remarkable for their piety and devotion to the Almighty. Being the great King, all the minor sovereigns paid him tribute, excepting Arjasp, the ruler of Chin and Ma-chin, whose army consisted of Diws, and Peris, and men; for considering him of superior importance, he sent him yearly the usual tributary present. In those days lived Zerdusht,[1] the Gueber, who was highly accomplished in the knowledge of divine things; and having waited upon Gushtasp, the King became greatly pleased with his learning and piety, and took him into his confidence. The philosopher explained to him the doctrines of the fire-worshipers, and by his art he reared a tree before the house of Gushtasp, beautiful in its foliage and branches, and whoever ate of the leaves of that tree became learned and accomplished in the mysteries of the future world, and those who ate of the fruit thereof became perfect in wisdom and holiness.

In consequence of the illness of Lohurasp, who was nearly at the point of death, Zerdusht went to Balkh for the purpose of administering relief to him, and he happily succeeded in restoring him to health. On his return he was received with additional favor by Gushtasp, who immediately afterward became his disciple. Zerdusht then told him that he was the prophet of God, and promised to show him miracles. He said he had been to heaven and to hell. He could send any one, by prayer, to heaven; and whomsoever he was angry with he could send to hell. He had seen the seven mansions of the celestial regions, and the thrones of sapphires, and all the secrets of heaven were made known to him by his attendant angel. He said that the sacred book, called Zend-Avesta, descended from above expressly for him, and that if Gushtasp followed the precepts in that blessed volume he would attain celestial felicity. Gushtasp readily became a convert to his principles, forsaking the pure adoration of God for the re-

1 Zoroaster.

ligion of the fire-worshipers. The philosopher further said that he had prepared a ladder, by which he had ascended into heaven and had seen the Almighty. This made the disciple still more obedient to Zerdusht. One day he asked Gushtasp why he condescended to pay tribute to Arjasp; "God is on thy side," said he, "and if thou desirest an extension of territory, the whole country of Chin may be easily conquered." Gushtasp felt ashamed at this reproof, and, to restore his character, sent a dispatch to Arjasp, in which he said, "Former kings who paid thee tribute did so from terror only, but now the empire is mine; and it is my will, and I have the power, to resist the payment of it in future." This letter gave great offense to Arjasp; who at once suspected that the fire-worshiper, Zerdusht, had poisoned his mind, and seduced him from his pure and ancient religion, and was attempting to circumvent and lead him to his ruin. He answered him thus: "It is well known that thou hast now forsaken the right path, and involved thyself in darkness. Thou hast chosen a guide possessed of the attributes of Iblis, who with the art of a magician has seduced thee from the worship of the true God, from that God who gave thee thy kingdom and thy grandeur. Thy father feared God, and became a holy Dervish, whilst thou hast lost thy way in wickedness and impiety. It will therefore be a meritorious action in me to vindicate the true worship and oppose thy blasphemous career with all my demons. In a month or two I will enter thy kingdom with fire and sword, and destroy thy authority and thee. I would give thee good advice; do not be influenced by a wicked counselor, but return to thy former religious practises. Weigh well, therefore, what I say." Arjasp sent this letter by two of his demons, familiar with sorcery; and when it was delivered into the hands of Gushtasp, a council was held to consider its contents, to which Zerdusht was immediately summoned. Jamasp, the minister, said that the subject required deep thought, and great prudence was necessary in framing a reply; but Zerdusht observed, that the only reply was obvious — nothing but war could be thought of. At this moment Isfendiyar gallantly offered to lead the army, but

Zarir, his uncle, objected to him on account of his extreme youth, and proposed to take the command himself, which Gushtasp agreed to, and the two demon-envoys were dismissed. The answer was briefly as follows:

"Thy boast is that thou wilt in two short months
Ravage my country, scathe with fire and sword
The empire of Iran; but on thyself
Heap not destruction; pause before thy pride
Hurries thee to thy ruin. I will open
The countless treasures of the realm; my warriors,
A thousand thousand, armed with shining steel,
Shall overrun thy kingdom; I myself
Will crush that head of thine beneath my feet."

The result of these menaces was the immediate prosecution of the war, and no time was lost by Arjasp in hastening into Iran.

Plunder and devastation marked his course,
The villages were all involved in flames,
Palace of pride, low cot, and lofty tower;
The trees dug up, and root and branch destroyed.
Gushtasp then hastened to repel his foes;
But to his legions they seemed wild and strange,
And terrible in aspect, and no light
Could struggle through the gloom they had diffused,
To hide their progress.

Zerdusht said to Gushtasp, "Ask thy vizier, Jamasp, what is written in thy horoscope, that he may relate to thee the dispensations of heaven." Jamasp, in reply to the inquiry, took the King aside and whispered softly to him: "A great number of thy brethren, thy relations, and warriors will be slain in the conflict, but in the end thou wilt be victorious." Gushtasp deeply lamented the coming event, which involved the destruction of his kinsmen, but did not shrink from the battle, for he exulted in the anticipation of obtaining the victory. The contest was begun with indescribable eagerness and impetuosity.

Approaching, each a prayer addressed
To Heaven, and thundering forward pressed;
Thick showers of arrows gloomed the sky,
The battle-storm raged long and high;
Above, black clouds their darkness spread,
Below, the earth with blood was red.

Ardshir, the son of Lohurasp, and descended from Kai-kaus, was one of the first to engage; he killed many, and was at last killed himself. After him, his brother Shydasp was killed. Then Bishu, the son of Jamasp, urged on his steed, and with consummate bravery destroyed a great number of warriors. Zarir, equally bold and intrepid, also rushed amidst the host, and whether demons or men opposed him, they were all laid lifeless on the field. He then rode up toward Arjasp, scattered the ranks, and penetrated the head-quarters, which put the King into great alarm: for he exclaimed: "What, have ye no courage, no shame! whoever kills Zarir shall have a magnificent reward." Bai-derafsh, one of the demons, animated by this offer, came forward, and with remorseless fury attacked Zarir. The onset was irresistible, and the young prince was soon overthrown and bathed in his own blood. The news of the unfortunate catastrophe deeply affected Gushtasp, who cried, in great grief: "Is there no one to take vengeance for this?" when Isfendiyar presented himself, kissed the ground before his father, and anxiously asked permission to engage the demon. Gushtasp assented, and told him that if he killed the demon and defeated the enemy, he would surrender to him his crown and throne.

"When we from this destructive field return,
Isfendiyar, my son, shall wear the crown,
And be the glorious leader of my armies."

Saying this, he dismounted from his famous black horse, called Behzad, the gift of Kai-khosrau, and presented it to Isfendiyar. The greatest clamor and lamentation had arisen among the Persian army, for they thought that Bai-derafsh had committed such dreadful slaughter, the moment of utter

defeat was at hand, when Isfendiyar galloped forward, mounted on Behzad, and turned the fortunes of the day. He saw the demon with the mail of Zarir on his breast, foaming at the mouth with rage, and called aloud to him, "Stand, thou murderer!" The stern voice, the valor, and majesty of Isfendiyar made the demon tremble, but he immediately discharged a blow with his dagger at his new opponent, who, however, seized the weapon with his left hand, and with his right plunged a spear into the monster's breast, and drove it through his body. Isfendiyar then cut off his head, remounted his horse, and that instant was by the side of Bishu, the son of the vizier, into whose charge he gave the severed head of Bai-derafsh, and the armor of Zarir. Bishu now attired himself in his father's mail, and fastening the head on his horse, declared that he would take his post close by Isfendiyar, whatever might betide. Firshaid, another Iranian warrior, came to the spot at the same moment, and expressed the same resolution, so that all three, thus accidentally met, determined to encounter Arjasp and capture him. Isfendiyar led the way, and the other two followed. Arjasp, seeing that he was singled out by three warriors, and that the enemy's force was also advancing to the attack in great numbers, gave up the struggle, and was the first to retreat. His troops soon threw away their arms and begged for quarter, and many of them were taken prisoners by the Iranians. Gushtasp now approached the dead body of Zarir, and lamenting deeply over his unhappy fate, placed him in a coffin, and built over him a lofty monument, around which lights were ever afterward kept burning, night and day; and he also taught the people the worship of fire, and was anxious to establish everywhere the religion of Zerdusht.

Jamasp appointed officers to ascertain the number of killed in the battle. Of Iranians there were thirty thousand, among whom were eight hundred chiefs; and the enemy's loss amounted to nine hundred thousand, and also eleven hundred and sixty-three chiefs. Gushtasp rejoiced at the glorious result, and ordered the drums to be sounded to celebrate the victory, and he increased his favor upon Zerdusht, who origi-

nated the war, and told him to call his triumphant son, Isfendiyar, near him.

The gallant youth the summons hears,
And midst the royal court appears,
Close by his father's side,
The mace, cow-headed, in his hand;
His air and glance express command,
And military pride.

Gushtasp beholds with heart elate
The conqueror so young, so great,
And places round his brows the crown,
The promised crown, the high reward,
Proud token of a mighty King's regard,
Conferred upon his own.

After Gushtasp had crowned his son as his successor, he told him that he must not now waste his time in peace and private gratification, but proceed to the conquest of other countries. Zerdusht was also deeply interested in his further operations, and recommended him to subdue kingdoms for the purpose of diffusing everywhere the new religion, that the whole world might be enlightened and edified. Isfendiyar instantly complied, and the first kingdom he invaded was Rum. The sovereign of that country having no power nor means to resist the incursions of the enemy, readily adopted the faith of Zerdusht, and accepted the sacred book named Zend-Avesta, as his spiritual instructor. Isfendiyar afterward invaded Hindustan and Arabia, and several other countries, and successfully established the religion of the fire-worshipers in them all.

Where'er he went he was received
With welcome, all the world believed,
And all with grateful feelings took
The Holy Zend-Avesta book,
Proud their new worship to declare,
The worship of Isfendiyar.

The young conqueror communicated by letters to his father the success with which he had disseminated the religion of

Zerdusht, and requested to know what other enterprises required his aid. Gushtasp rejoiced exceedingly, and commanded a grand banquet to be prepared. It happened that Gurzam, a warrior, was particularly befriended by the King, but retaining secretly in his heart a bitter enmity to Isfendiyar, now took an opportunity to gratify his malice, and privately told Gushtasp that he had heard something highly atrocious in the disposition of the prince. Gushtasp was anxious to know what it was; and he said, "Isfendiyar has subdued almost every country in the world: he is a dangerous person at the head of an immense army, and at this very moment meditates taking Balkh, and making even thee his prisoner!

"Thou know'st not that thy son Isfendiyar
Is hated by the army. It is said
Ambition fires his brain, and to secure
The empire to himself, his wicked aim
Is to rebel against his generous father.
This is the sum of my intelligence;
But thou'rt the King, I speak but what I hear."

These malicious accusations by Gurzam, insidiously made, produced great vexation in the mind of Gushtasp. The banquet went on, and for three days he drank wine incessantly, without sleep or rest, because his sorrow was extreme. On the fourth day he said to his minister: "Go with this letter to Isfendiyar, and accompany him hither to me." Jamasp, the minister, went accordingly on the mission, and when he arrived, the prince said to him, "I have dreamt that my father is angry with me." "Then thy dream is true," replied Jamasp; "thy father is indeed angry with thee." "What crime, what fault have I committed?

"Is it because I have with ceaseless toil
Spread wide the Zend-Avesta, and converted
Whole kingdoms to that faith? Is it because
For him I conquered those far-distant kingdoms
With this good sword of mine? Why clouds his brow
Upon his son — some demon must have changed
His temper, once affectionate and kind,

Calling me to him thus in anger! Thou
Hast ever been my friend, my valued friend
Say, must I go? Thy counsel I require."

"The son does wrong who disobeys his father,
Despising his command," Jamasp replied.

"Yet," said Isfendiyar, "why should I go?
He is in wrath, it can not be for good."

"Know'st thou not that a father's wrath is kindness?
The anger of a father to his child
Is far more precious than the love and fondness
Felt by that child for him. 'Tis good to go,
Whatever the result, he is the King,
And more — he is thy father!"

Isfendiyar immediately consented, and appointed Bahman, his eldest son, to fill his place in the army during his absence. He had four sons: the name of the second was Mihrbus; of the third, Avir; and of the fourth, Nushahder; and these three he took along with him on his journey.

Before he had arrived at Balkh, Gushtasp had concerted measures to secure him as a prisoner, with an appearance of justice and impartiality. On his arrival, he waited on the King respectfully, and was thus received: "Thou hast become the great King! Thou hast conquered many countries, but why am I unworthy in thy sight? Thy ambition is indeed excessive." Isfendiyar replied: "However great I may be, I am still thy servant, and wholly at thy command." Upon hearing this, Gushtasp turned toward his courtiers, and said, "What ought to be done with that son who in the lifetime of his father usurps his authority, and even attempts to eclipse him in grandeur? What! I ask, should be done with such a son!"

"Such a son should either be
Broken on the felon tree,
Or in prison bound with chains,
Whilst his wicked life remains,
Else thyself, this kingdom, all
Will be ruined by his thrall!"

To this heavy denunciation Isfendiyar replied: "I have received all my honors from the King, by whom I am appointed to succeed to the throne; but at his pleasure I willingly resign them." However, concession and remonstrance were equally fruitless, and he was straightway ordered to be confined in the tower-prison of the fort situated on the adjacent mountain, and secured with chains.

> Dreadful the sentence: all who saw him wept;
> And sternly they conveyed him to the tower,
> Where to four columns, deeply fixed in earth,
> And reaching to the skies, of iron formed,
> They bound him; merciless they were to him
> Who had given splendor to a mighty throne.
> Mournful vicissitude! Thus pain and pleasure
> Successive charm and tear the heart of man;
> And many a day in that drear solitude
> He lingered, shedding tears of blood, till times
> Of happier omen dawned upon his fortunes.

Having thus made Isfendiyar secure in the mountain-prison, and being entirely at ease about the internal safety of the empire, Gushtasp was anxious to pay a visit to Zal and Rustem at Sistan, and to convert them to the religion of Zerdusht. On his approach to Sistan he was met and respectfully welcomed by Rustem, who afterward in open assembly received the Zend-Avesta and adopted the new faith, which he propagated throughout his own territory; but, according to common report it was fear of Gushtasp alone which induced him to pursue this course. Gushtasp remained two years his guest, enjoying all kinds of recreation, and particularly the sports of the field and the forests.

When Bahman, the son of Isfendiyar, heard of the imprisonment of his father, he, in grief and alarm, abandoned his trust, dismissed the army, and proceeded to Balkh, where he joined his two brothers, and wept over the fate of their unhappy father.

In the meantime the news of the confinement of Isfendiyar, and the absence of Gushtasp as Sistan, and the unprotected state of Balkh, stimulated Arjasp to a further effort,

and he dispatched his son Kahram with a large army toward the capital of the enemy, to carry into effect his purpose of revenge. Lohurasp was still in religious retirement at Balkh. The people were under great apprehension, and being without a leader, anxiously solicited the old King to command them, but he said that he had abandoned all earthly concerns, and had devoted himself to God, and therefore could not comply with their entreaties. But they would hear no denial, and, as it were, tore him from his place of refuge and prayer. There were assembled only about one thousand horsemen, and with these he advanced to battle; but what were they compared to the hundred thousand whom they met, and by whom they were soon surrounded? Their bravery was useless. They were at once overpowered and defeated, and Lohurasp himself was unfortunately among the slain.

Upon the achievement of his victory, Kahram entered Balkh in triumph, made the people prisoners, and destroyed all the places of worship belonging to the Gubers. He also killed the keeper of the altar, and burnt the Zend-Avesta, which contained the formulary of their doctrines and belief.

One of the women of Gushtasp's household happened to elude the grasp of the invader, and hastened to Sistan to inform the King of the disaster that had occurred. "Thy father is killed, the city is taken, and thy women and daughters in the power of the conqueror." Gushtasp received the news with consternation, and prepared with the utmost expedition for his departure. He invited Rustem to accompany him, but the champion excused himself at the time, and afterward declined altogether on the plea of sickness. Before he had yet arrived at Balkh, Kahram hearing of his approach, went out to meet him with his whole army, and was joined on the same day by Arjasp and his demon-legions.

> Great was the uproar, loud the brazen drums
> And trumpets rung, the earth shook, and seemed rent
> By that tremendous conflict, javelins flew
> Like hail on every side, and the warm blood
> Streamed from the wounded and the dying men.

The claim of kindred did not check the arm
Lifted in battle — mercy there was none,
For all resigned themselves to chance or fate,
Or what the ruling Heavens might decree.

At last the battle terminated in the defeat of Gushtasp, who was pursued till he was obliged to take refuge in a mountain-fort. He again consulted Jamasp to know what the stars foretold, and Jamasp replied that he would recover from the defeat through the exertions of Isfendiyar alone. Pleased with this interpretation, he on that very day sent Jamasp to the prison with a letter to Isfendiyar, in which he hoped to be pardoned for the cruelty he had been guilty of toward him, in consequence, he said, of being deceived by the arts and treachery of those who were only anxious to effect his ruin. He declared too that he would put those enemies to death in his presence, and replace the royal crown upon his head. At the same time he confined in chains Gurzam, the wretch who first practised upon his feelings. Jamasp rode immediately to the prison, and delivering the letter, urged the prince to comply with his father's entreaties, but Isfendiyar was incredulous and not so easily to be moved.

"Has he not at heart disdained me?
Has he not in prison chained me?
Am I not his son, that he
Treats me ignominiously?

"Why should Gurzam's scorn and hate
Rouse a loving father's wrath?
Why should he, the foul ingrate,
Cast destruction in my path?"

Jamasp, however, persevered in his anxious solicitations, describing to him how many of his brethren and kindred had fallen, and also the perilous situation of his own father if he refused his assistance. By a thousand various efforts he at length effected his purpose, and the blacksmith was called to take off his chains; but in removing them, the anguish of the wounds they had inflicted was so great that Isfendiyar fainted away. Upon his recovery he was escorted to the presence

of his father, who received him with open arms, and the strongest expressions of delight. He begged to be forgiven for his unnatural conduct to him, again resigned to him the throne of the empire, and appointed him to the command of the imperial armies. He then directed Gurzam, upon whose malicious counsel he had acted, to be brought before him, and the wicked minister was punished with death on the spot, and in the presence of the injured prince.

> Wretch! more relentless even than wolf or pard,
> Thou hast at length received thy just reward!

When Arjasp heard that Isfendiyar had been reconciled to his father, and was approaching at the head of an immense army, he was affected with the deepest concern, and forthwith sent his son Kahram to endeavor to resist the progress of the enemy. At the same time Kurugsar, a gladiator of the demon race, requested that he might be allowed to oppose Isfendiyar; and permission being granted, he was the very first on the field, where instantly wielding his bow, he shot an arrow at Isfendiyar, which pierced through the mail, but fortunately for him did no serious harm. The prince drew his sword with the intention of attacking him, but seeing him furious with rage, and being doubtful of the issue, thought it more prudent and safe to try his success with the noose. Accordingly he took the *kamund* from his saddle-strap, and dexterously flung it round the neck of his arrogant foe, who was pulled headlong from his horse: and, as soon as his arms were bound behind his back, dragged a prisoner in front of the Persian ranks. Isfendiyar then returned to the battle, attacked a body of the enemy's auxiliaries, killed a hundred and sixty of their warriors, and made the division of which Kahram was the leader fly in all directions. His next feat was to attack another force, which had confederated against him.

> With slackened rein he galloped o'er the field;
> Blood gushed from every stroke of his sharp sword,
> And reddened all the plain; a hundred warriors

Eighty and five, in treasure rich and mail,
Sunk underneath him, such his mighty power.

His remaining object was to assail the center, where Arjasp himself was stationed; and thither he rapidly hastened. Arjasp, angry and alarmed at this success, cried out, "What! is one man allowed to scathe all my ranks, can not my whole army put an end to his dreadful career?" The soldiers replied, "No! he has a body of brass, and the vigor of an elephant: our swords make no impression upon him, whilst with his sword he can cut the body of a warrior, cased in mail, in two, with the greatest ease. Against such a foe, what can we do?" Isfendiyar rushed on; and after an overwhelming attack, Arjasp was compelled to quit his ground and effect his escape. The Iranian troops were then ordered to pursue the fugitives, and in revenge for the death of Lohurasp, not to leave a man alive. The carnage was in consequence terrible, and the remaining Turanians were in such despair that they flung themselves from their exhausted horse, and placing straw in their mouths to show the extremity of their misfortune, called aloud for quarter. Isfendiyar was moved at last to compassion, and put an end to the fight; and when he came before Gushtasp, the mail on his body, from the number of arrows sticking in it, looked like a field of reeds; about a thousand arrows were taken out of its folds. Gushtasp kissed his head and face, and blessed him, and prepared a grand banquet, and the city of Balkh resounded with rejoicings on account of the great victory.

Many days had not elapsed before a further enterprise was to be undertaken. The sisters of Isfendiyar were still in confinement, and required to be released. The prince readily complied with the wishes of Gushtasp, who now repeated to him his desire to relinquish the cares of sovereignty, and place the reins of government in his hands, that he might devote himself entirely to the service of God.

"To thee I yield the crown and throne,
Fit to be held by thee alone;
From worldly care and trouble free,
A hermit's cell is enough for me."

But Isfendiyar replied that he had no desire to be possessed of the power; he rather wished for the prosperity of the King, and no change.

"O, may thy life be long and blessed,
And ever by the good caressed;
For 'tis my duty still to be
Devoted faithfully to thee!
I want no throne, nor diadem;
My soul has no delight in them.
I only seek to give thee joy,
And gloriously my sword employ.
I thirst for vengeance on Arjasp:
To crush him in my iron grasp,
That from his thrall I may restore
My sisters to their home again,
Who now their heavy fate deplore,
And toiling drag a slavish chain."
"Then go!" the smiling monarch said,
Invoking blessings on his head,
"And may kind Heaven thy refuge be,
And lead thee on to victory."

[Isfendiyar now becomes the great Zoroastrian champion and carries his conquering arms afar. King Gushtasp dreads him and finally manages to set him against the aged Rustem in battle. Rustem slays Isfendiyar, but only by the aid of the Simurgh. Rustem in grief undertakes the training of Isfendiyar's son, Bahman.]

Rustem scrupulously fulfilled his engagement, and instructed Bahman in all manly exercises; in the use of bow and javelin, in the management of sword and buckler, and in all the arts and accomplishments of the warrior. He then wrote to Gushtasp, repeating that he was unblamable in the conflict which terminated in the death of his son Isfendiyar, that he had offered him presents and wealth to a vast extent, and moreover had been ready to return with him to Iran, to his father; but every overture had been rejected. Relentless fate must have hurried him on to a premature death. "I have now," continued Rustem, "completed the education

of Bahman, according to the directions of his father, and await thy further commands." Gushtasp, after reading this letter, referred to Bashutan, who confirmed the declarations of Rustem, and the treacherous King, willing to ascribe the event to an overruling destiny, readily acquitted Rustem of all guilt in killing Isfendiyar. At the same time he sent for Bahman, and on his arrival from Sistan, was so pleased with him that he without hesitation appointed him to succeed to the throne.

"Methinks I see Isfendiyar again,
Thou hast the form, the very look he bore,
And since thy glorious father is no more,
Long as I live thou must with me remain."

THE DEATH OF RUSTEM

Shughad, it appears, was the son of Zal, by one of the old warrior's maid-servants, and at his very birth the astrologers predicted that he would be the ruin of the glorious house of Sam and Nariman, and the destruction of their race.

Throughout Sistan the prophecy was heard
With horror and amazement; every town
And city in Iran was full of woe,
And Zal, in deepest agony and grief,
Sent up his prayers to the Almighty Power
That he would purify the infant's heart,
And free it from that quality, foretold
As the destroyer of his ancient house.
But what are prayers, opposed by destiny?

The child, notwithstanding, was brought up with great care and attention, and when arrived at maturity he was sent to the King of Kabul, whose daughter he espoused.

Rustem was accustomed to go to Kabul every year to receive the tribute due to him; but on the last occasion it is said that he exacted and took a higher rate than usual, and thus put many of the people to distress. The King of Kabul was angry, and expressed his dissatisfaction to Shughad, who was not slow in uttering his own discontent, saying,

"Though I am his brother, he has no respect for me, but treats me always like an enemy. For this personal hostility I long to punish him with death." "But how," inquired the King, "couldst thou compass that end?" Shughad replied, "I have well considered the subject, and propose to accomplish my purpose in this manner. I shall feign that I have been insulted and injured by thee, and carry my complaint to Zal and Rustem, who will no doubt come to Kabul to redress my wrongs. Thou must in the meantime prepare for a sporting excursion, and order a number of pits to be dug on the road sufficiently large to hold Rustem and his horse, and in each several swords must be placed with their points and edges upward. The mouths of the pits must then be slightly covered over, but so carefully that there may be no appearance of the earth underneath having been removed. Everything being thus ready, Rustem, on the pretense of going to the sporting-ground, must be conducted by that road, and he will certainly fall into one of the pits, which will become his grave." This stratagem was highly approved by the King, and it was agreed that at a royal banquet Shughad should revile and irritate the King, whose indignant answer should be before all the assembly: "Thou hast no pretensions to be thought of the stock of Sam and Nariman. Zal pays thee no attention, at least, not such attention as he would pay to a son, and Rustem declares thou art not his brother; indeed, all the family treat thee as a slave." At these words, Shughad affected to be greatly enraged, and, starting up from the banquet, hastened to Rustem to complain of the insult offered him by the King of Kabul. Rustem received him with demonstrations of affection, and hearing his complaint, declared that he would immediately proceed to Kabul, depose the King for his insolence, and place Shughad himself on the throne of that country. In a short time they arrived at the city, and were met by the King, who, with naked feet and in humble guise, solicited forgiveness. Rustem was induced to pardon the offense, and was honored in return with great apparent respect, and with boundless hospitality. In the meantime, however, the pits

were dug, and the work of destruction in progress, and Rustem was now invited to share the sports of the forest. The champion was highly gratified by the courtesy which the King displayed, and mounted Rakush, anticipating a day of excellent diversion. Shughad accompanied him, keeping on one side, whilst Rustem, suspecting nothing, rode boldly forward. Suddenly Rakush stopped, and though urged to advance, refused to move a step. At last the champion became angry, and struck the noble animal severely; the blows made him dart forward, and in a moment he unfortunately fell into one of the pits.

It was a place, deep, dark, and perilous,
All bristled o'er with swords, leaving no chance
Of extrication without cruel wounds;
And horse and rider sinking in the midst,
Bore many a grievous stab and many a cut
In limb and body, ghastly to the sight.
Yet from that depth, at one prodigious spring,
Rakush escaped with Rustem on his back;
But what availed that effort? Down again
Into another pit both fell together,
And yet again they rose, again, again;
Seven times down prostrate, seven times bruised and maimed,
They struggled on, till mounting up the edge
Of the seventh pit, all covered with deep wounds,
Both lay exhausted. When the champion's brain
Grew cool, and he had power to think, he knew
Full well to whom he owed this treachery,
And calling to Shughad, said: "Thou, my brother!
Why hast thou done this wrong? Was it for thee,
My father's son, by wicked plot and fraud
To work this ruin, to destroy my life?"
Shughad thus sternly answered: "'Tis for all
The blood that thou hast shed, God has decreed
This awful vengeance — now thy time is come!"
Then spoke the King of Kabul, as if pity
Had softened his false heart: "Alas! the day
That thou shouldst perish, so ignobly too,
And in my kingdom; what a wretched fate!
But bring some medicine to relieve his wounds —

Quick, bring the matchless balm for Rustem's cure;
He must not die, the champion must not die!"
But Rustem scorned the offer, and in wrath,
Thus spoke: "How many a mighty king has died,
And left me still triumphant — still in power,
Unconquerable; treacherous thou hast been,
Inhuman, too, but Feramurz, the brave,
Will be revenged upon thee for this crime."

Rustem now turned toward Shughad, and in an altered and mournful tone told him that he was at the point of death, and asked him to string his bow and give it to him, that he might seem as a scarecrow, to prevent the wolves and other wild animals from devouring him when dead.

Shughad performed the task, and lingered not,
For he rejoiced at this catastrophe,
And with a smile of fiendish satisfaction,
Placed the strong bow before him — Rustem grasped
The bended horn with such an eager hand,
That wondering at the sight, the caitiff wretch
Shuddered with terror, and behind a tree
Shielded himself, but nothing could avail;
The arrow pierced both tree and him, and they
Were thus transfixed together — thus the hour
Of death afforded one bright gleam of joy
To Rustem, who, with lifted eyes to Heaven,
Exclaimed: "Thanksgivings to the great Creator,
For granting me the power, with my own hand,
To be revenged upon my murderer!"
So saying, the great champion breathed his last,
And not a knightly follower remained;
Zuara, and the rest, in other pits,
Dug by the traitor-King, and traitor-brother,
Had sunk and perished, all, save one, who fled,
And to the afflicted veteran at Sistan
Told the sad tidings. Zal, in agony,
Tore his white hair, and wildly rent his garments,
And cried: "Why did not I die for him, why
Was I not present, fighting by his side?
But he, alas! is gone! Oh! gone forever."

Then the old man dispatched Feramurz with a numerous

force to Kabul to bring away the dead body of Rustem. Upon his approach, the King of Kabul and his army retired to the mountains, and Feramurz laid waste the country. He found only the skeletons of Rustem and Zuara, the beasts of prey having stripped them of their flesh: he, however, gathered the bones together and conveyed them home and buried them, amid the lamentations of the people. After that, he returned to Kabul with his army, and encountered the King, captured the cruel wretch, and carried him to Sistan, where he was put to death.

Gushtasp having become old and infirm, bequeathed his empire to Bahman, and then died. He reigned one hundred and eight years.

BAHMAN

Bahman, the grandson of Gushtasp, having at the commencement of his sovereignty obtained the approbation of his people, by the clemency of his conduct and the apparent generosity of his disposition, was not long in meditating vindictive measures against the family of Rustem. "Did not Kai-khosrau," said he to his warriors, "revenge himself on Afrasiyab for the murder of Saiawush; and have not all my glorious ancestors pursued a similar course? Why, then, should not I be revenged on the father of Rustem for the death of Isfendiyar?" The warriors, as usual, approved of the King's resolution, and in consequence one hundred thousand veteran troops were assembled for the immediate invasion of Sistan. When Bahman had arrived on the borders of the river Behermund, he sent a message to Zal, frankly declaring his purpose, and that he must sacrifice the lives of himself and all his family as an atonement for Rustem's guilt in shedding the blood of Isfendiyar.

> Zal heard his menace with astonishment,
> Mingled with anguish, and he thus replied:
> "Rustem was not in fault; and thou canst tell,
> For thou wert present, how he wept, and prayed
> That he might not be bound. How frequently
> He offered all his wealth, his gold, and gems,

To be excused that ignominious thrall;
And would have followed thy impatient father
To wait upon Gushtasp; but this was scorned;
Nothing but bonds would satisfy his pride;
All this thou know'st. Then did not I and Rustem
Strictly fulfil Isfendiyar's commands,
And most assiduously endow thy mind
With all the skill and virtues of a hero,
That might deserve some kindness in return?
Now take my house, my treasure, my possessions —
Take all; but spare my family and me."

The messenger went back, and told the tale
Of Zal's deep grief with such persuasive grace
And piteous accent that the heart of Bahman
Softened at every word, and the old man
Was not to suffer. After that was known,
With gorgeous presents Zal went forth to meet
The monarch in his progress to the city;
And having prostrated himself in low
Humility, retired among the train
Attendant on the King. "Thou must not walk,"
Bahman exclaimed, well skilled in all the arts
Of smooth hypocrisy —"thou art too weak;
Remount thy horse, for thou requirest help."
But Zal declined the honor, and preferred
Doing that homage as illustrious Sam,
His conquering ancestor, had always done,
Barefoot, in presence of the royal race.

Fast moving onward, Bahman soon approached
Sistan, and entered Zal's superb abode;
Not as a friend, or a forgiving foe,
But with a spirit unappeased, unsoothed;
True, he had spared the old man's life, but there
His mercy stopped; all else was confiscate,
For every room was plundered, all the treasure
Seized and devoted to the tyrant's use.

After remorselessly obtaining this booty, Bahman inquired what had become of Feramurz, and Zal pretended that, unaware of the King's approach, he had gone a-hunt-

ing. But this excuse was easily seen through, and the King was so indignant on the occasion, that he put Zal himself in fetters. Feramurz had, in fact, secretly retired with the Zabul army to a convenient distance, for the purpose of acting as necessity might require, and when he heard that Zal was placed in confinement he immediately marched against the invader and oppressor of his country. Both armies met, and closed, and were in desperate conflict three long days and nights. On the fourth day a tremendous hurricane arose, which blew thick clouds of dust in the face of the Zabul army, and blinding them, impeded their progress, whilst the enemy were driven furiously forward by the strong wind at their backs. The consequence was the defeat of the Zabul troops. Feramurz, with a few companions, however, kept his ground, though assailed by showers of arrows. He tried repeatedly to get face to face with Bahman, but every effort was fruitless, and he felt convinced that his career was now nearly at an end. He bravely defended himself, and aimed his arrows with great precision; but what is the use of art when Fortune is unfavorable?

When Fate's dark clouds portentous lower,
And quench the light of day,
No effort, none, of human power,
Can chase the gloom away.
Arrows may fly a countless shower
Amidst the desperate fray;
But not to sword or arrow death is given,
Unless decreed by favoring Heaven.

And it was so decreed that the exertions of Feramurz should be unsuccessful. His horse fell, he was wounded severely, and whilst insensible the enemy secured and conveyed him in fetters to Bahman, who immediately ordered him to be hanged. The King then directed all the people of Sistan to be put to the sword; upon which Bashutan said: "Alas! why should the innocent and unoffending people be thus made to perish? Hast thou no fear of God? Thou hast taken vengeance for thy father, by slaying Feramurz, the son of Rustem. Is not that enough? Be merciful and

beneficent now to the people, and thank Heaven for the great victory thou hast gained." Bahman was thus withdrawn from his wicked purpose, and was also induced to liberate Zal, whose age and infirmities had rendered him perfectly harmless. He not only did this, but restored to him the possession of Sistan; and divesting himself of all further revenge, returned to Persia. There he continued to exercise the functions of royalty, till one day he happened to be bitten by a snake, whose venom was so excruciating, that remedies were of no avail, and he died of the wound, in the eighth year of his reign. Although he had a son named Sassan, he did not appoint him his successor; but gave the crown and the throne to his wife, Humai, whom he had married a short time before his death, saying: "If Humai should have a son, that son shall be my successor; but if a daughter, Humai must continue to reign."

HUMAI AND THE BIRTH OF DARAB

Wisdom and generosity were said to have marked the government of Humai. In justice and beneficence she was unequaled. No misfortune happened in her days: even the poor and the needy became rich. She gave birth to a son, whom she entrusted to a nurse to be brought up secretly, and declared publicly that it had died the same day it was born. At this event the people rejoiced, for they were happy under the administration of Humai. Upon the boy attaining his seventh month, however, the Queen sent for him, and wrapping him up in rich garments, put him in a box, and when she had fastened down the cover, gave it to two confidential servants, in the middle of the night, to be flung into the Euphrates. "For," thought she, "if he be found in the city, there will be an end to my authority, and the crown will be placed upon his head; wiser, therefore, will it be for me to cast him into the river; and if it please God to preserve him, he may be nurtured, and brought up in another country." Accordingly, in the darkness of night the box was thrown into the Euphrates, and it floated rapidly down the stream for some time without being observed.

Amidst the waters, in that little ark
Was launched the future monarch. But, vain mortal!
How bootless are thy most ingenious schemes,
Thy wisest projects! Such were thine, Humai!
Presumptuous as thou wert to think success
Would crown that deed unnatural and unjust.
But human passions, human expectations
Are happily controlled by righteous Heaven.

In the morning the ark was noticed by a washerman; who, curious to know what it contained, drew it to the shore, and opened the lid. Within the box he then saw splendid silk-embroidered scarfs and costly raiment, and upon them a lovely infant asleep. He immediately took up the child, and carried it to his wife, saying: "It was but yesterday that our own infant died, and now the Almighty has sent thee another in its place." The woman looked at the child with affection, and taking it in her arms fed it with her own milk. In the box they also found jewels and rubies, and they congratulated themselves upon being at length blessed by Providence with wealth, and a boy at the same time. They called him Darab, and the child soon began to speak in the language of his foster-parents. The washerman and his wife, for fear that the boy and the wealth might be discovered, thought it safest to quit their home, and sojourn in another country. When Darab grew up, he was more skilful and accomplished, and more expert at wrestling, than other boys of a greater age. But whenever the washerman told him to assist in washing clothes, he always ran away, and would not stoop to the drudgery. This untoward behavior grieved the washerman exceedingly, and he lamented that God had given him so useless a son, not knowing that he was destined to be the sovereign of all the world.

How little thought he, whilst the task he prest,
A purer spirit warmed the stripling's breast,
Whose opening soul, by kingly pride inspired,
Disdained the toil a menial slave required;
The royal branch on high its foliage flung,
And showed the lofty stem from which it sprung.

Darab was now sent to school, and he soon excelled his master, who continually said to the washerman: "Thy son is of wonderful capacity, acute and intelligent beyond his years, of an enlarged understanding, and will be at least the minister of a king." Darab requested to have another master, and also a fine horse of Irak, that he might acquire the science and accomplishments of a warrior; but the washerman replied that he was too poor to comply with his wishes, which threw the youngster into despair, so that he did not touch a morsel of food for two days together. His foster-mother, deeply affected by his disappointment, and naturally anxious to gratify his desires, gave an article of value to the washerman, that he might sell it, and with the money purchase the horse required. The horse obtained, he was daily instructed in the art of using the bow, the javelin, and the sword, and in every exercise becoming a young gentleman and a warrior. So devouringly did he persevere in his studies, and in his exertions to excel, that he never remained a moment unoccupied at home or abroad. The development of his talents and genius suggested to him an inquiry who he was, and how he came into the house of a washerman; and his foster-mother, in compliance with his entreaties, described to him the manner in which he was found. He had long been miserable at the thoughts of being the son of a washerman, but now he rejoiced, and looked upon himself as the son of some person of consideration. He asked her if she had anything that was taken out of the box, and she replied: "Two valuable rubies remain." The youth requested them to be brought to him; one he bound round his arm, and the other he sold to pay the expenses of traveling and change of place.

At that time, it is said, the King of Rum had sent an army into the country of Iran. Upon receiving this information, Humai told her general, named Rishnawad, to collect a force corresponding with the emergency; and he issued a proclamation, inviting all young men desirous of military glory to flock to his standard. Darab heard this proclamation with delight, and among others hastened to

Rishnawad, who presented the young warriors as they arrived successively to Humai. The Queen steadfastly marked the majestic form and features of Darab, and said in her heart: "The youth who bears this dignified and royal aspect appears to be a Kayanian by birth"; and as she spoke, the instinctive feeling of a mother seemed to agitate her bosom.

The Queen beheld his form and face,
The scion of a princely race;
And natural instinct seemed to move
Her heart, which spoke a mother's love;
She gazed, but like the lightning's ray
That sudden thrill soon passed away.

The army was now in motion. After the first march a tremendous wind and heavy rain came on, and all the soldiers were under tents, excepting Darab, who had none, and was obliged to take shelter from the inclemency of the weather beneath an archway, where he laid himself down, and fell asleep. Suddenly a supernatural voice was heard, saying:

"Arch! stand firm, and from thy wall
Let no ruined fragment fall!
He who sleeps beneath is one
Destined to a royal throne.
Arch! a monarch claims thy care,
The King of Persia slumbers there!"

The voice was heard by every one near, and Rishnawad having also heard it, inquired of his people from whence it came. As he spoke, the voice repeated its caution:

"Arch! stand firm, and from thy wall
Let no ruined fragment fall!
Bahman's son is in thy keeping;
He beneath thy roof is sleeping.
Though the winds are loudly roaring,
And the rain in torrents pouring,
Arch! stand firm, and from thy wall
Let no loosened fragment fall."

Again Rishnawad sent other persons to ascertain from whence the voice proceeded; and they returned, saying that

it was not of the earth, but from Heaven. Again the caution sounded in his ears:

> "Arch! stand firm, and from thy wall
> Let no loosened fragment fall."

And his amazement increased. He now sent a person under the archway to see if any one was there, when the youth was discovered in deep sleep upon the ground, and the arch above him rent and broken in many parts. Rishnawad being apprised of this circumstance, desired that he might be awakened and brought to him. The moment he was removed, the whole of the arch fell down with a dreadful crash, and this wonderful escape was also communicated to the leader of the army, who by strict and particular inquiry soon became acquainted with all the occurrences of the stranger's life. Rishnawad also summoned before him the washerman and his wife, and they corroborated the story he had been told. Indeed he himself recognized the ruby on Darab's arm, which convinced him that he was the son of Bahman, whom Humai caused to be thrown into the Euphrates. Thus satisfied of his identity, he treated him with great honor, placed him on his right hand, and appointed him to a high command in the army. Soon afterward an engagement took place with the Rumis, and Darab in the advanced guard performed prodigies of valor. The battle lasted all day, and in the evening Rishnawad bestowed upon him the praise which he merited. Next day the army was again prepared for battle, when Darab proposed that the leader should remain quiet, whilst he with a chosen band of soldiers attacked the whole force of the enemy. The proposal being agreed to, he advanced with fearless impetuosity to the contest.

> With loosened rein he rushed along the field,
> And through opposing numbers hewed his path,
> Then pierced the Kulub-gah, the center-host,
> Where many a warrior brave, renowned in arms,
> Fell by his sword. Like sheep before a wolf
> The harassed Rumis fled; for none had power

To cope with his strong arm. His wondrous might,
Alone, subdued the legions right and left;
And when, unwearied, he had fought his way
To where great Kaisar stood, night came, and darkness,
Shielding the trembling Emperor of Rum,
Snatched the expected triumph from his hands.

Rishnawad was so filled with admiration at his splendid prowess that he now offered him the most magnificent presents; but when they were exposed to his view, a suit of armor was the only thing he would accept.

The Rumis were entirely disheartened by his valor, and they said: "We understood that the sovereign of Persia was only a woman, and that the conquest of the empire would be no difficult task; but this woman seems to be more fortunate than a warrior-king. Even her general remains inactive with the great body of his army; and a youth, with a small force, is sufficient to subdue the legions of Rum; we had, therefore, better return to our own country." The principal warriors entertained the same sentiments, and suggested to Kaisar the necessity of retiring from the field; but the King opposed this measure, thinking it cowardly and disgraceful, and said:

"To-morrow we renew the fight,
To-morrow we shall try our might;
To-morrow, with the smiles of Heaven,
To us the victory will be given."

Accordingly on the following day the armies met again, and after a sanguinary struggle the Persians were again triumphant. Kaisar now despaired of success, sent a messenger to Rishnawad, in which he acknowledged the aggressions he had committed, and offered to pay him whatever tribute he might require. Rishnawad readily settled the terms of the peace; and the Emperor was permitted to return to his own dominions.

After this event Rishnawad sent to Humai intelligence of the victories he had gained, and of the surprising valor of Darab, transmitting to her the ruby as an evidence of his

birth. Humai was at once convinced that he was her son, for she well remembered the day on which he was enrolled as one of her soldiers, when her heart throbbed with instinctive affection at the sight of him; and though she had unfortunately failed to question him then, she now rejoiced that he was so near being restored to her. She immediately proceeded to the Atish-gadeh or the Fire-altar, and made an offering on the occasion; and ordering a great fire to be lighted, gave immense sums away in charity to the poor. Having called Darab to her presence, she went with a splendid retinue to meet him at the distance of one journey from the city; and as soon as he approached, she pressed him to her bosom, and kissed his head and eyes with the fondest affection of a mother. Upon the first day of happy omen she relinquished in his favor the crown and the throne, after having herself reigned thirty-two years.

DARAB

When Darab had ascended the throne he conducted the affairs of the kingdom with humanity, justice, and benevolence; and by these means secured the happiness of his people. He had no sooner commenced his reign than he sent for the washerman and his wife, and enriched them by his gifts. "But," said he, "I present to you this property on these conditions — you must not give up your occupation — you must go every day, as usual, to the river-side, and wash clothes; for perhaps in process of time you may discover another box floating down the stream, containing another infant!" With these conditions the washerman complied.

Some time afterward the kingdom was invaded by an Arabian army, consisting of one hundred thousand men, and commanded by Shaib, a distinguished warrior. Darab was engaged with this army three days and three nights, and on the fourth morning the battle terminated, in consequence of Shaib being slain. The booty was immense, and a vast number of Arabian horses fell into the hands of the victor; which, together with the quantity of treasure captured,

strengthened greatly the resources of the State. The success of this campaign enabled Darab to extend his military operations; and having put his army in order, he proceeded against Failakus (Philip of Macedon), then King of Rum, whom he defeated with great loss. Many were put to the sword, and the women and children carried into captivity. Failakus himself took refuge in the fortress of Amur, from whence he sent an ambassador to Darab, saying, that if peace was only granted to him, he would willingly consent to any terms that might be demanded. When the ambassador arrived, Darab said to him: "If Failakus will bestow upon me his daughter, Nahid, peace shall be instantly re-established between us — I require no other terms." Failakus readily agreed, and sent Nahid with numerous splendid presents to the King of Persia, who espoused her, and took her with him to his own country. It so happened that Nahid had an offensive breath, which was extremely disagreeable to her husband, and in consequence he directed inquiries to be made everywhere for a remedy. No place was left unexplored; at length a herb of peculiar efficacy and fragrance was discovered, which never failed to remove the imperfection complained of; and it was accordingly administered with confident hopes of success. Nahid was desired to wash her mouth with the infused herb, and in a few days her breath became balmy and pure. When she found she was likely to become a mother she did not communicate the circumstance, but requested permission to pay a visit to her father. The request was granted; and on her arrival in Rum she was delivered of a son. Failakus had no male offspring, and was overjoyed at this event, which he at once determined to keep unknown to Darab, publishing abroad that a son had been born in his house, and causing it to be understood that the child was his own. When the boy grew up he was called Sikander; and, like Rustem, became highly accomplished in all the arts of diplomacy and war. Failakus placed him under Aristatalis, a sage of great renown, and he soon equaled his master in learning and science.

Darab married another wife, by whom he had another son,

named Dara; and when the youth was twenty years of age, the father died. The period of Darab's reign was thirty-four years.

DARA AND SIKANDER

Dara succeeded Darab on the Persian throne and continued the government of the empire in the same spirit as his father; claiming custom and tribute from the inferior rulers, with similar strictness and decision. After the death of Failakus, Sikander became the King of Rum; and refusing to pay the demanded tribute to Persia, went to war with Dara, whom he killed in battle; the particulars of these events will be presently shown. Failakus reigned twenty-four years.

Failakus, before his death, placed the crown of sovereignty upon the head of Sikander, and appointed Aristu, who was one of the disciples of the great Aflatun, his vizier. He cautioned him to pursue the path of virtue and rectitude, and to cast from his heart every feeling of vanity and pride; above all, he implored him to be just and merciful, and said:

> "Think not that thou art wise, but ignorant,
> And ever listen to advice and counsel;
> We are but dust, and from the dust created;
> And what our lives but helplessness and sorrow!"

Sikander for a time attended faithfully to the instructions of his father and to the counsel of Aristu, both in public and private affairs.

Upon Sikander's elevation to the throne, Dara sent an envoy to him to claim the customary tribute, but he received for answer: "The time is past when Rum acknowledged the superiority of Persia. It is now thy turn to pay tribute to Rum. If my demand be refused, I will immediately invade thy dominions; and think not that I shall be satisfied with the conquest of Persia alone, the whole world shall be mine; therefore prepare for war." Dara had no alternative, not even submission, and accordingly assembled his army, for Sikander was already in full march

against him. Upon the confines of Persia the armies came in sight of each other, when Sikander, in the assumed character of an envoy, was resolved to ascertain the exact condition of the enemy. With this view he entered the Persian camp, and Dara allowing the person whom he supposed an ambassador to approach, inquired what message the King of Rum had sent to him. "Hear me!" said the pretended envoy: "Sikander has not invaded thy empire for the exclusive purpose of fighting, but to know its history, its laws, and customs, from personal inspection. His object is to travel through the whole world. Why then should he make war upon thee? Give him but a free passage through thy kingdom, and nothing more is required. However, if it be thy wish to proceed to hostilities, he apprehends nothing from the greatness of thy power." Dara was astonished at the majestic air and dignity of the envoy, never having witnessed his equal, and he anxiously said:

"What is thy name, from whom art thou descended?
For that commanding front, that fearless eye,
Bespeaks illustrious birth. Art thou indeed
Sikander, whom my fancy would believe thee,
So eloquent in speech, in mien so noble?"
"No!" said the envoy, "no such rank is mine;
Sikander holds among his numerous host
Thousands superior to the humble slave
Who stands before thee. It is not for me
To put upon myself the air of kings,
To ape their manners and their lofty state."

Dara could not help smiling, and ordered refreshments and wine to be brought. He filled a cup and gave it to the envoy, who drank it off, but did not, according to custom, return the empty goblet to the cup-bearer. The cup-bearer demanded the cup, and Dara asked the envoy why he did not give it back. "It is the custom in my country," said the envoy, "when a cup is once given into an ambassador's hands, never to receive it back again." Dara was still more amused by this explanation, and presented to him another cup, and successively four, which the envoy did not fail

to appropriate severally in the same way. In the evening a feast was held, and Sikander partook of the delicious refreshments that had been prepared for him; but in the midst of the entertainment one of the persons present recognized him, and immediately whispered to Dara that his enemy was in his power.

> Sikander's sharp and cautious eye now marked
> The changing scene, and up he sprang, but first
> Snatched the four cups, and rushing from the tent,
> Vaulted upon his horse, and rode away.
> So instantaneous was the act, amazed
> The assembly rose, and presently a troop
> Was ordered in pursuit — but night, dark night,
> Baffled their search, and checked their eager speed.

As soon as he reached his own army, he sent for Aristatalis and his courtiers, and exultingly displayed to them the four golden cups. "These," said he, "have I taken from my enemy, I have taken them from his own table, and before his own eyes. His strength and numbers too I have ascertained, and my success is certain." No time was now lost in arrangements for the battle. The armies engaged, and they fought seven days without a decisive blow being struck. On the eighth Dara was compelled to fly, and his legions, defeated and harassed, were pursued by the Rumis with great slaughter to the banks of the Euphrates. Sikander now returned to take possession of the capital. In the meantime Dara collected his scattered forces together, and again tried his fortune, but he was again defeated. After his second success, the conqueror devoted himself so zealously to conciliate and win the affections of the people, that they soon ceased to remember their former King with any degree of attachment to his interests. Sikander said to them: "Persia indeed is my inheritance: I am no stranger to you, for I am myself descended from Darab; you may therefore safely trust to my justice and paternal care, in everything that concerns your welfare." The result was that legion after legion united in his cause, and consolidated his power.

When Dara was informed of the universal disaffection of his army, he said to the remaining friends who were personally devoted to him: "Alas! my subjects have been deluded by the artful dissimulation and skill of Sikander; your next misfortune will be the captivity of your wives and children. Yes, your wives and children will be made the slaves of the conquerors." A few troops, still faithful to their unfortunate King, offered to make another effort against the enemy, and Dara was too grateful and too brave to discountenance their enthusiastic fidelity, though with such little chance of success. A fragment of an army was consequently brought into action, and the result was what had been anticipated. Dara was again a fugitive; and after the defeat, escaped with three hundred men into the neighboring desert. Sikander captured his wife and family, but magnanimously restored them to the unfortunate monarch, who, destitute of all further hope, now asked for a place of refuge in his own dominions, and for that he offered him all the buried treasure of his ancestors. Sikander, in reply, invited him to his presence; and promised to restore him to his throne, that he might himself be enabled to pursue other conquests; but Dara refused to go, although advised by his nobles to accept the invitation. "I am willing to put myself to death," said he with emotion, "but I can not submit to this degradation. I can not go before him, and thus personally acknowledge his authority over me." Resolved upon this point, he wrote to Faur, one of the sovereigns of Ind, to request his assistance, and Faur recommended that he should pay him a visit for the purpose of concerting what measures should be adopted. This correspondence having come to the knowledge of Sikander, he took care that his enemy should be intercepted in whatever direction he might proceed.

Dara had two ministers, named Mahiyar and Jamusipar, who, finding that according to the predictions of the astrologers their master would in a few days fall into the hands of Sikander, consulted together, and thought they had better put him to death themselves, in order that they might get

into favor with Sikander. It was night, and the soldiers of the escort were dispersed at various distances, and the viziers were stationed on each side of the King. As they traveled on, Jamusipar took an opportunity of plunging his dagger into Dara's side, and Mahiyar gave another blow, which felled the monarch to the ground. They immediately sent the tidings of this event to Sikander, who hastened to the spot, and the opening daylight presented to his view the wounded King.

> Dismounting quickly, he in sorrow placed
> The head of Dara on his lap, and wept
> In bitterness of soul, to see that form
> Mangled with ghastly wounds.

Dara still breathed; and when he lifted up his eyes and beheld Sikander, he groaned deeply. Sikander said, "Rise up, that we may convey thee to a place of safety, and apply the proper remedies to thy wounds." "Alas!" replied Dara, "the time for remedies is past. I leave thee to Heaven, and may thy reign give peace and happiness to the empire." "Never," said Sikander, "never did I desire to see thee thus mangled and fallen — never to witness this sight! If the Almighty should spare thy life, thou shalt again be the monarch of Persia, and I will go from hence. On my mother's word, thou and I are sons of the same father. It is this brotherly affection which now wrings my heart!" Saying this, the tears chased each other down his cheeks in such abundance that they fell upon the face of Dara. Again, he said, "Thy murderers shall meet with merited vengeance; they shall be punished to the uttermost." Dara blessed him, and said, "My end is approaching, but thy sweet discourse and consoling kindness have banished all my grief. I shall now die with a mind at rest. Weep no more —

> "My course is finished, thine is scarce begun;
> But hear my dying wish, my last request:
> Preserve the honor of my family,
> Preserve it from disgrace. I have a daughter

Dearer to me than life, her name is Roshung;
Espouse her, I beseech thee — and if Heaven
Should bless thee with a boy, O! let his name be
Isfendiyar, that he may propagate
With zeal the sacred doctrines of Zerdusht,
The Zend-Avesta, then my soul will be
Happy in Heaven; and he, at Nau-ruz tide,
Will also hold the festival I love,
And at the altar light the Holy Fire;
Nor will he cease his labor, till the faith
Of Lohurasp be everywhere accepted,
And everywhere believed the true religion."

Sikander promised that he would assuredly fulfil the wishes he had expressed, and then Dara placed the palm of his brother's hand on his mouth, and shortly afterward expired. Sikander again wept bitterly, and then the body was placed on a golden couch, and he attended it in sorrow to the grave.

After the burial of Dara, the two ministers, Jamusipar and Mahiyar, were brought near the tomb, and executed upon the *dar*.

Just vengeance upon the guilty head,
For they their generous monarch's blood had shed.

Sikander had now no rival to the throne of Persia, and he commenced his government under the most favorable auspices. He continued the same customs and ordinances which were handed down to him, and retained every one in his established rank and occupation. He gladdened the heart by his justice and liberality. Keeping in mind his promise to Dara, he now wrote to the mother of Roshung, and communicating to her the dying solicitations of the King, requested her to send Roshung to him, that he might fulfil the last wish of his brother. The wife of Dara immediately complied with the command, and sent her daughter with various presents to Sikander, and she was on her arrival married to the conqueror, according to the customs and laws of the empire. Sikander loved her exceedingly, and on her account remained some time in Persia, but he at length

determined to proceed into Ind to conquer that country of enchanters and enchantment.

On approaching Ind he wrote to Kaid, summoning him to surrender his kingdom, and received from him the following answer: "I will certainly submit to thy authority, but I have four things which no other person in the world possesses, and which I can not relinquish. I have a daughter, beautiful as an angel of Paradise, a wise minister, a skilful physician, and a goblet of inestimable value!" Upon receiving this extraordinary reply, Sikander again addressed a letter to him, in which he peremptorily required all these things immediately. Kaid not daring to refuse, or make any attempt at evasion, reluctantly complied with the requisition. Sikander received the minister and the physician with great politeness and attention, and in the evening held a splendid feast, at which he espoused the beautiful daughter of Kaid, and taking the goblet from her hands, drank off the wine with which it was filled. After that, Kaid himself waited upon Sikander, and personally acknowledged his authority and dominion.

Sikander then proceeded to claim the allegiance and homage of Faur, the King of Kanuj, and wrote to him to submit to his power; but Faur returned a haughty answer, saying:

> "Kaid Indi is a coward to obey thee,
> But I am Faur, descended from a race
> Of matchless Warriors; and shall I submit,
> And to a Greek!"

Sikander was highly incensed at this bold reply. The force he had now with him amounted to eighty thousand men; that is, thirty thousand Iranians, forty thousand Rumis, and ten thousand Indis. Faur had sixty thousand horsemen, and two thousand elephants. The troops of Sikander were greatly terrified at the sight of so many elephants, which gave the enemy such a tremendous superiority. Aristatalis and some other ingenious counselors were requested to consult together to contrive some means of counteracting the power of the war-elephants, and they suggested

the construction of an iron horse, and the figure of a rider also of iron, to be placed upon wheels like a carriage, and drawn by a number of horses. A soldier, clothed in iron armor, was to follow the vehicle — his hands and face besmeared with combustible matter, and this soldier, armed with a long staff, was at an appointed signal to pierce the belly of the horse and also of the rider, previously filled with combustibles, so that when the ignited point came in contact with them, the whole engine would make a tremendous explosion and blaze in the air. Sikander approved of this invention, and collected all the blacksmiths and artizans in the country to construct a thousand machines of this description with the utmost expedition, and as soon as they were completed he prepared for action. Faur, too, pushed forward with his two thousand elephants in advance; but when the Kanujians beheld such a formidable array they were surprised, and Faur anxiously inquired from his spies what it could be. Upon being told that it was Sikander's artillery, his troops pushed the elephants against the enemy with vigor, at which moment the combustibles were fired by the Rumis, and the machinery exploding, many elephants were burnt and destroyed, and the remainder, with the troops, fled in confusion. Sikander then encountered Faur, and after a severe contest, slew him, and became ruler of the kingdom of Kanuj.

After the conquest of Kanuj, Sikander went to Mecca, carrying thither rich presents and offerings. From thence he proceeded to another city, where he was received with great homage by the most illustrious of the nation. He inquired of them if there was anything wonderful or extraordinary in their country, that he might go to see it, and they replied that there were two trees in the kingdom, one a male, the other a female, from which a voice proceeded. The male-tree spoke in the day, and the female-tree in the night, and whoever had a wish went thither to have his desires accomplished. Sikander immediately repaired to the spot, and approaching it, he hoped in his heart that a considerable part of his life still remained to be enjoyed. When he

came under the tree a terrible sound arose and rung in his ears, and he asked the people present what it meant. The attendant priest said it implied that fourteen years of his life still remained. Sikander, at this interpretation of the prophetic sound, wept, and the burning tears ran down his cheeks. Again he asked, "Shall I return to Rum, and see my mother and children before I die?" and the answer was, "Thou wilt die at Kashan.

> "Nor mother, nor thy family at home
> Wilt thou behold again, for thou wilt die,
> Closing thy course of glory at Kashan."

Sikander left the place in sorrow, and pursued his way toward Rum. In his progress he arrived at another city, and the inhabitants gave him the most honorable welcome, representing to him, however, that they were dreadfully afflicted by the presence of two demons or giants, who constantly assailed them in the night, devouring men and goats and whatever came in their way. Sikander asked their names; and they replied, Yajuj and Majuj (Gog and Magog). He immediately ordered a barrier to be erected five hundred yards high, and three hundred yards wide, and when it was finished he went away. The giants, notwithstanding all their efforts, were unable to scale this barrier, and, in consequence, the inhabitants pursued their occupations without the fear of molestation.

> To scenes of noble daring still he turned
> His ardent spirit — for he knew no fear.
> Still he led on his legions — and now came
> To a strange place, where countless numbers met
> His wondering view — countless inhabitants
> Crowding the city streets and neighboring plains;
> And in the distance presently he saw
> A lofty mountain reaching to the stars.
> Onward proceeding, at its foot he found
> A guardian-dragon, terrible in form,
> Ready with open jaws to crush his victim;
> But unappalled, Sikander him beholding

With steady eye, which scorned to turn aside,
Sprang forward, and at once the monster slew.'

This was the conqueror's last combat. In Kashan he fell sick and in a few days, according to the prophecy, he died. His people beat their faces and tore their hair and mourned for him for forty days.

THE END

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